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The History of Self-support in the London Mission.

BY REV. J. MACGOWAN.

[Concluded.]

AN amusing instance of the sleepless control that the churches exercise over their preachers occurred some few years ago, which will exactly illustrate what I mean. One day a preacher from one of the churches in my district came to me, and said that the salary he was getting was insufficient for his requirements. Would I consent to meet with the members of his church, and try and induce them to give him more than they were doing now? The preacher was a man that had a good reputation in all the churches. He had a character for goodness and common sense that made us all very fond of him. Can the Christians really afford to give you more? I asked him. "Oh! yes," he replied, "some of them are well-to-do farmers, and though perhaps they could not afford to give me more money, they could do so in kind." We then wrote down the names of several of those that, he said, might be asked, in addition to their money subscription, to give so many catties of rice a month to him. I promised to do my best for him, and appointed a certain Sunday, when I agreed to meet the church and discuss this question with them. On the day named we all met. I told them that I had been requested by their preacher to consult with them in regard to the raising of his salary. I said I thought his request was a reasonable one, and I suggested that they should now take it into their serious consideration, and see whether they could not, either in money or in kind, give him more than they were now doing. I was utterly astonished to find that all my remarks were received with profound silence. No response was made by any one. There were a number of old men in the congregation who were usually very chatty, and very ready to give

their opinion on any subject that might be discussed. To-day they were silent. One old fellow, with face weazened and wrinkled with old age, sat leaning against the wall, with his eyes closed as though he were asleep. I knew by the unnatural twitching of his eyelids, and the curves about the corners of his mouth, that he was wide awake, and that he was taking in everything I said. Another old man, with eyes fixed steadily on the ground, seemed lost in the study of some profound question that was absorbing all his faculties. He seemed to make believe that the question I was discussing did not really interest him, but I could see by the rapid glance that he occasionally shot upon the others to see how they were taking the matter, that he was intensely and deeply interested in it. I looked round to a middle aged man, one of the deacons, an out-spoken, jolly kind of man, to try and get a little sympathy from him, but I could get none. His face was half averted from me, but I could see it was stern and set. His mouth was drawn up into a kind of pucker, as if by some suppressed emotion, and his hands, blue with the dye of his trade, were firmly clutched, as though they were grasping something he wished to crush. I was perplexed, and began to repeat my arguments, but still the same mysterious silence; every one seemed absorbed in some profound calculation; even the young men appeared to have caught the general infection and were so deep in thought that they could not express their opinion. I at length stopped, and asked them what was the meaning of this strange silence. Why did they not discuss with me the question that I had this day come specially to talk with them about. The man with the blue hands, and who had retained his rigid, stern attitude up to the present, now turned to me, and with the same severe look and compressed lips, he waved his arm, and said, "Sir, don't you interfere in this matter. Your sympathy is being wasted. Let the preacher but do his duty, and he will find that the windows of heaven will be opened and the Lord will pour out a blessing upon him that there will not be room enough to receive it." I at once took in the details of the case and comprehended the meaning of those strange looks and profound silence. Not suspecting anything, I had allowed the preacher to be present whilst we discussed his case; of course every one was afraid of expressing his opinion lest he should offend him, and it was only my impetuous friend the dyer that had ventured to give expression to the general feeling. I dropped the subject at once, and spoke of something else. Bye and bye I took the preacher aside, and asked him if it was true that he had not been doing his work. Yes, he said, it was quite

true that for the last two or three months he had neglected his duty. He had had sickness in his family and the church work had been allowed to drift. He acknowledged that he had been wrong, and he promised that in the future he would be more careful. I was delighted with this little episode. It gave me an insight into the working of church life in a purely self-supporting church, and I was satisfied with it. The same process was here in operation that has been found efficient in our home churches after an experience of centuries. Human nature after all is essentially the same, whether it be exhibited in the grotesque forms of this oriental life, or in the more measured and logical processes of western thought.

One of the most conspicuous results of the self-support movement in our churches has been the new life it has infused into many of them. Within the last few years this has manifested itself in the form of church extension. We are sometimes apt to fancy, from the slow and measured way in which the Chinese do things, that they are a very unenterprising race of people; whoever thinks so has read their history to very little purpose. The fact is, there is not a more aggressive race under the sun than they are. Any one that has studied the manner in which they have with tremendous persistence and indomitable force of will extended their empire, until from being a very small one, it has now grown to be one of the largest in the world, will agree with this statement. The process by which this has been accomplished, moreover, confirms it. What toils and hardships have they not been willing to endure in the carrying out of their aggressive plans. Mountain ranges have been crossed, and great sandy deserts have been faced. The frozen north, as well as the remote south, have been invaded by their armies, and sometimes by diplomacy, but oftener by force of arms, the little kingdom of ancient times has gradually absorbed those surrounding it, till many of their names exist now only on the pages of history. Now let this tremendous instinct only be turned into a Christian channel, and it may easily be conceived what a power it shall be in its encroachment on heathenism. Our great danger is that we foreigners, with our pride of race, should undervalue the power that lies in a Chinaman. We see a man, for example, dressed in slouchy, ill-fitting garments. His habits are slovenly and uncleanly; when he sits down he will have his feet perhaps drawn up on the same bench where he is sitting, and his knees close up to his face. We naturally say, what value is such a man as that in carrying out any great plans that may be for the benefit of the community at large? We forget that it is with precisely such materials as he, that the history of this nation has been worked

out, and that it is with such that this empire is to be Christianized and revolutionized so that it shall become an active power in the world, bye and bye, for good.

The history of one of our churches in reference to this point may not be uninteresting. Twelve years ago, this church as far as numbers were concerned, was in a tolerably prosperous condition. It had a fine, spacious building in which it met, but this was situated in a small, unimportant village through which very few strangers ever passed. It was far removed from the great centres of population, and there was therefore little prospect of infusion of blood from without to give life and vigor to its members. Any one who knows anything of village life in China understands the utter dearth of ideas that prevails in it. There are no books, no newspapers, and not even politics to excite the minds of the people, and to lift them out of the everlasting humdrum of everyday common life. It was felt that unless there was some new power, other than could be found in its surroundings, to save it, there was a possibility that this church in process of time might die and be ignominiously buried within the limits of this dirty insignificant little village. At that time it was doing hardly anything towards self-support. It contributed about two dollars a year, besides paying all its incidental expenses. All at once the question of self-support began to be vigorously agitated. Meetings were held; the good men of the church were aroused. The Spirit of God moved the hearts of the members to marvellous liberality, and in a very short time they were contributing eighty-four dollars a year. From that time salvation came to the church, and there was no more thought that it would die a natural death in the sleepy, frowsy little village where it had been for some time vegetating.

It is curious to mark the connection there exists between self-support and the desire for extension. It is rarely the case that a church that is supported by foreign funds will make any attempt to plant mission churches in the region around it. Let a church be self-supporting, however, and the instinct to propagate the gospel that comes with its independence will soon assert itself. It was so with this church. After a short time it began to cast longing eyes upon a busy, crowded market town about three miles away, on the Great Road. It was a splendred centre. The farmers from the numerous villages for miles round came to it for purposes of trade. A continuous stream of people moved through it the live-long day. Mandarins of all ranks, from the Governor-General of the province down to the smallest military official, at times passed through it. It was a place of evil reputation. Its people were turbulent and

high-handed, and were determined, so it was said, that no house in it should be allowed to be rented for Christian work. Some years before, we had secured one but we had to give it up. It was just the place upon which the newly awakened zeal of the church could operate. One of its prominent members would sit upon a hill that overlooked it, and as he saw the long lines of streets, and the constant streams of people that flowed in and out of them, his heart was moved with the determination that it should be occupied for Christian work.

The church proposed to us that they should open a preaching hall in it. We reminded them of our former failure, and the character of its people, but the good men only smiled, and said they could succeed. We asked them about the salary of the man who was to be in charge. They replied that they would guarantee that. We still hesitated to give our consent, as we were afraid they were promising more than they could carry out, and that the responsibility would ultimately fall upon us. They were tremendously in earnest, however, and were determined not to let the question drop. The spirit of aggression that had carried their countrymen into central Asia, and had led their armies over snow-capped mountains, and had strewn the burning deserts with their bodies, was boiling in their veins. We still hesitated, so they brought up the question at our next Congregational Union and laid their whole case before the meeting. In reply to them, we stated that it was from no want of sympathy with them in their plans for extension that we withheld our consent, we were simply afraid of being involved in expenses that we might not have the means of meeting. There was profound attention in the audience whilst the subject was being discussed. Their sympathies undoubtedly were with the church, as they always are on the side of any plan for extension. At length one of the supporters of the scheme got up, and calmly looking around the assembly as though he would rivet their attention upon what he was going to say, he remarked, "The missionaries agree with us that our project to commence new work in the market town is a good one; they cannot agree to it, however, because they are afraid of something that may happen in the future. It is quite evident that they are lacking in one thing, and that is faith. They have come here to teach us about God, and yet they themselves have not complete faith in him. They certainly ought to have more faith." To be accused before all the representatives of the churches that we had not faith certainly took us aback. It was a kind of argument that we had not anticipated. We replied that our want of faith was not in God, but in their ability to per-

form what they were wishing to undertake. We then said to them, "If you will make the promise here, that you will never attempt under any circumstances to make us responsible for the expenses of the new work, we will at once gladly agree to your proposal. They instantly and joyfully accepted our challenge. Before many weeks had gone by, they had rented a chapel in one of the busiest streets of the town, and the people of the place seemed quite reconciled to the fact that Christianity should be publicly preached in their midst. If we could then have glanced into the future of this church, we should not have had so many doubts about its ability to meet the expenses of this one out-station. To-day the one station has grown into ten, six of which are entirely supported by themselves, two partially, and the remainder by ourselves. The whole of them are superintended and managed by the church. Its membership at the close of last year, together with its out-stations, was seventy-five, and the number of its enquirers ninety-five; they altogether contributed two hundred and two dollars for salaries, incidental expenses, &c. It is about the most live church we have in all our mission,—every one that can work is utilized, and is pressed into service.

I visit this place about once in every two months, and then the members and enquirers from all the out-stations assemble at it. It is interesting to watch the congregation, as it gradually comes in from different directions. Here is a little group that arrives quite early, though they have travelled four long miles over a very wearisome road. Some of them are old, and one or two are little boys. There is one, however, amongst them that at once attracts our attention. He is evidently the leader of the party. He has an exceedingly pleasant face, which seems to be covered with a perpetual smile. He is a deacon, and a man of a most lovable and genial disposition. He takes charge of his station on Sunday, or of some other distant one, according as it may be arranged for him. Bye and bye another little group darkens the door. They have a shy, frightened look, and are evidently very poor. Their clothes are mean and shabby looking, and they have inscribed upon them an unwritten history of desperate though respectable struggle for existence. As one looks at the thin, faded blue stuff in which they are clad, and marks their pinched faces, it requires no great stretch of imagination to picture to oneself the daily toil and the almost hopeless battle with nature to drag out of their few miserable fields enough to keep body and soul together. I go up to them, and speak to them, but they are so nervous they can hardly speak to me. They come from a little out of the way village amongst the

hills, and they are not accustomed to be spoken to by foreigners, or to meet with such a crowd as to-day is laughing and chatting here. They are intensely rustic, and look with wonder upon the crowd of Christians that gathers round them, and gives them such hearty greetings, such as they never heard from a heathen assemblage. Bye and bye, and when it is almost time to begin the service, another group that we have been looking for appears at the door. It has a travelled air about it, but no signs of weariness though they have come ten long miles this morning. Amongst them is a jolly, burly-looking fellow, who breaks into loud greetings as he enters the door. It does one good to listen to his cheery words. There is no mistake that Christianity is a mighty force in his life, and there is no hiding of his light under a bushel. And yet he is not the leading spirit of his party. The man of real power in it is a shy, thoughtful-looking man who walks very quietly in, whilst a smile flashes over his face as he replies to the words of welcome that are showered upon him. He is an intensely earnest man. The gospel is to him the truest and most real thing in all the world. Two years ago he was a most devout vegetarian in search of peace, which, however, did not come in spite of all his seeking. He had had an ugly incident in his past life, that would perpetually obtrude itself into that of to-day, and fill his conscience with unrest. The gospel of Christ gave him peace, and since then the dark shadows had fled, and the spectre that followed him had disappeared. He takes charge of his station on Sunday, or exchanges with another local preacher. The whole family is now Christian. The old father is one of the happiest Christians I know. I said to him the other day, "Do you feel happy since you believed in Jesus?" "Happy!" he replied, with a beaming face, "why I am overflowing with happiness all the time, and do you know," he said, lowering his voice a little, "that I actually wake up in the night time, and I luxuriate over the thought that I am a Christian, and that Jesus is my Saviour. Happy! I should think indeed that I am. I never was so happy in all my life before." It is a delightful sight to see the place filled with bright and happy faces. The services of the day, and the friendly, social gatherings during the intervals, are thoroughly enjoyed. In the morning we have the ordinary service. The afternoon is spent in hearing reports from the various stations. It is felt to be of the utmost importance that every place should know what is going on at the rest, so that common sympathies and common joys should bind them more together. After the story of what the Lord has been doing during the last two months has been told by the leading men, we all sit down to the

table of the Lord, and then, with hearts warmed with the thought that so many earnest workers are preaching His gospel, we remember His dying love. After the service is over, the congregation breaks up into little knots, who are saying a last few words. One little party that has twelve miles to go is being persuaded by the preacher to stay the night and go home to-morrow morning. They go to the door, and peering out to see where the sun is, they consent. The thoughtful-looking man who has come ten miles is also urged to stay. The day is warm, we tell him, and he will be very wearied before he reaches home. He smiles a pleasant smile, and assures us that it would take more than the walk home to tire him. He has a look, indeed, of great physical power about him. He is a stonemason, and the thews and muscles of his arms seem like the stones he daily spends his strength upon. Bye and bye, the congregation has gone. The women with their babies on their backs can be seen streaming away across the fields, and a pleasant day of Christian intercourse has ended, and the workers are once more planing how they can win souls for the master.

Thus far in giving the history of our self-supporting movement I have spoken of the advantages resulting from it. It is well that I should speak also of the disadvantages. The first and most serious of these is the temptation for independent churches to choose men not simply for their piety, but for their ability to manage the secular affairs of the church. This was specially the case in the early days of our movement. In those days there was more persecution. The people disliked Christianity, and so did the authorities. To be a Christian then meant persecution of some kind or other. Now a man who was a clever talker, and who could hold his own with the village elders in any case of trouble, or who was familiar with the tricks and ways of the Yamen, had a better prospect of being elected by some of the churches than those who were deficient in these qualifications. Such men were a source of perpetual anxiety to the missionary. They were the means of gathering unworthy men around the church, who hoped for his assistance in their troubles with their neighbours; but far more serious than even this was the influence they had in lowering the spiritual tone of the Christians.

In later years we have been comparatively little troubled with this evil, for we have set ourselves resolutely against it, and, besides, there has been a growing impression amongst our best men that the less we have to do with Consuls and Mandarins, the better for the church in every way. Still we have always to be on the watch. With a large number of Christians spread over a large area,

questions are continually arising where the interference of a clever man would be very serviceable. Transfers of land, whose boundaries are ill-defined, accidental collusions with neighbours, attempts to squeeze by unpeccunious but opium smoking scholars, etc. etc., are occasions when a wide awake preacher might prevent the Christian from being defrauded or mulcted of some of his money. There is a great danger that where a man often successfully interferes in what might be deemed perfectly legitimate cases, he may get such a reputation for ability, that he may be elected to be a preacher, without due consideration being given to the question whether he may have other and more important qualifications that are essential to fit him for such an important position.

Another difficulty connected with self-support is the irregularity with which the salaries of the preachers are often paid in the country districts. This is inevitable, and with all our combined wisdom, we have never yet been able to devise any plan that would successfully meet it. The farmers generally have no ready money. They have to wait for the harvesting of their crops, and then they pay up their arrears. In the meantime, the preachers are often put to great straits. Some of these men are noble fellows, and often through great suffering have stood nobly by us in our struggle to make the churches independent. It is to be hoped that the future will bring some solution of this difficulty.

Let us now look at what has been the result of our twenty years of persevering, sleepless effort to make our churches self-supporting. When we commenced in 1866 we had eight principal stations, and two out-stations, all of which were practically supported by the mission. To-day we have twenty-five of the former, and twenty-three of the latter. Nineteen of the principal stations are not only self-supporting, but they also maintain fourteen of the out-stations. The remaining six chief stations and nine out-stations are all doing something, more or less, in the way of contributing towards their self-support, and with the blessing of God will undoubtedly in due time require no assistance from us. According to the statistics drawn up at the close of the last Chinese year, the membership of the above churches was one thousand and seventy-one, whilst the number of persons under Christian instruction and desiring to be baptized was eight hundred and fifty-nine. The total amount of money contributed by them for self-support was \$2,559.55.

I may here add that there are two items in which we still continue to assist some, even of the independent churches, and that is in the matter of chapels and schools. The large majority of

our present churches are the property of the mission, and are freely lent to the Christians worshipping in them. In some places, the mission has no churches of its own, and consequently has to rent. These also are lent to the Christians, because it would be manifestly unfair to let certain churches go rent free, whilst others had to pay. The whole question of the churches providing places of worship for themselves is one that will have to come up and be decided in the future. In the meantime, some of the independent churches are too poor to pay rent in addition to supporting their preachers and providing for the incidental expenses of their churches. In addition to the above, there are some places where we assist the Christians by partially paying the salaries of their school teachers. They raise a certain amount, and we make up the deficiency. This is a purely voluntary matter with us. We do it to prevent the Christian children from running wild or from being sent to the common schools, where they would be taught by heathen schoolmasters, and get such an education as might very probably unfit them for being earnest Christians in the future.

It may possibly be surmised that because the Christians have contributed so large a sum as that mentioned above, they must therefore generally be pretty well-to-do. This is not the case. There are, of course, some rich people among them, and a good many of what might be termed the middle class, but a large percentage of them are poor people. In one of our districts, where we have ten churches, the people are notoriously poor. In chatting with a Christian there the other day about the poverty of this particular district, he said, "Seven-tenths of the whole country are in hopeless debt. The ordinary rate of interest is thirty-six per cent. They have borrowed money which at this exorbitant rate they can never in all their lives repay. Another tenth is also in debt, but they have the means of repaying it some day. The remaining two-tenths are very comfortably off, and hold the rest of the people in bondage. Men have often to sell their sons and their daughters, yea, even and sometimes their very wives to pay these rapacious creditors." The ordinary food of the common people three times a day throughout the year is sweet potatoes, seasoned with salted turnips or cabbage. I have spent considerable time in its villages, and I have watched them at meals, and I have seen a whole village at meal time with nothing but bowls of sweet potatoes in the liquid in which they were boiled, with salted vegetable of some kind, but very often with only salt as a condiment. It is only on special occasions, such as a marriage, or the new year, or some festival, that they indulge in the luxury of eating rice. Contrary to all human

reasoning, it is precisely in this county where the system of self-support has been most thoroughly adopted and put into practice. Eight out of the ten churches are self-supporting, and the other two are on their way to independence.

In conclusion, I would say that there is one large district that is being at present worked by our mission, that I have not mentioned in this article. It has been carried on for only about two years, and it is therefore too young to be spoken of in connection with the question of self-support. The same method, however, is being adopted in it, as in our older work. The converts and enquirers there will have the advantage of being trained from the very beginning in systematic giving, especially as they are under the charge of one of the members of our mission, who has done as much as any man in it to develop and perfect our system as it exists to-day.

The Drinking Habits of Chinese Christians.

BY J. G. KERR, M.D.

[*Concluded.*]

LET us now look at the subject under consideration from another stand-point. The saloon or the public house is the curse of Christian countries. It is a monster fastened on to the nations with a grip which it seems can never be loosened, eating out their vitals and destroying their substance. It is in the saloon and the public house where men congregate to drink, and with this all their other habits are associated. The man who frequents the saloon cuts himself off from good influences, becomes degraded, and is on the downward road to ruin.

It is admitted that spirituous liquors are the chief cause of all the evils connected with the saloon and the public house. This is the attraction which draws men into it, and this is the poison which destroys the body, weakens the mind and degrades the moral sense. There is no need to bring forward an array of evidence to prove that in those who daily drink in the saloons the moral sense is vitiated, the conscience hardened and the perception of right and wrong weakened. The action of alcohol on the delicate organism of the nervous system has done it, and the physical, intellectual and moral ruin have gone on apace inseparably connected, acting and reacting on each other until the melancholy

end hides all from human sight. Turn now to the circles of society where wine drinking is fashionable. It may be among the worldly who make no pretense to be religious, or it may be at the social board where religion holds a recognized place. The vast amount of the more costly liquors consumed shows that multitudes of the more respectable classes are habitual users of these drinks, and are of course more or less constantly under the influence of intoxicating beverages. As stated above the poison in the whiskey, gin, and beer of the saloon is precisely the same as that which exists in the wines and brandies of the social board, and the question here again comes up, does the same cause operating in the same way produce the same effect, or does the poison which produces the physical mental and moral destruction in the saloon lose its power when it operates upon men surrounded by luxury, refinement and religion. Or, to confine our question to the one point in hand, does it vitiate the moral sense in the one place and not in the other. The question is not, does it do so in the same degree, but does it do so in the one place with such fearful results and not at all in the other?

But one answer can be given: Alcohol vitiates the moral sense. Acting on the physical organ it deranges its normal actions and of necessity vitiates man's moral nature. In the absence of instruments of precision to note the primary effects of alcohol in vitiating the moral faculties while as yet the physical effects have not accumulated so as to become visible to ordinary observation, we still have a mode of measuring the cumulative effects of alcohol on the moral faculties from which we can reason back to its primary effects. We have considered the cumulative results on the individual, taking our observation in periods of five years. For the sake of having tangible quantities to examine, we will now take the community and mass the results upon the body politic—the nation. Here we have to deal with quantities which will strike the dullest observer.

We are not required to take in long periods of time, for one year will suffice to give us an overwhelming amount of evidence as to the hardening and degrading influence of alcohol on those faculties of man which elevate him above the beasts of the field.

Statistics show the cost of crime from intemperance in the United States for one year to be \$40,000,000.

Here we have a measure in dollars, of the power of alcohol to degrade the moral faculties of men, but this is a very imperfect measure of this one item in the long count because we cannot tabulate the sin, misery and woe which are involved in the crime that in one year costs \$40,000,000, and until we can do this we must

be content with the very imperfect measure which is presented to us in the money value of the crime to the state.

But the above is only a part of the measure in dollars of the degrading influence of alcohol on the nobler faculties of man's nature. Alcohol demands \$100,000,000 per annum in the United States to support its insane, idiotic, and disabled victims. Here again the money value is the least item of the cost inflicted on the community. The broken hearts, the wasted lives, the blasted hopes of thousands, are items which we cannot tabulate, and they rise up into mountains of evidence of the power of alcohol to vitiate the moral faculties which only the infinite mind of Deity can grasp.

Now when such fearful results are indicated by such tremendous and overwhelming evidence, accumulating year by year as the ages roll on, there must be a degrading and demoralizing power in the very nature of the substance whenever it comes in contact with the delicate organism of the human brain. These consequences are, by universal consent, charged on alcoholic liquors, and there can be no more positive evidence on any matter of fact in the universe of God than that the nature of alcohol is to degrade the moral sensibilities, to harden the conscience and to lower the spiritual life. It matters not whether it be taken in large or small quantities, whether by the low and ignorant, or the polite and refined, the nature is the same and its effects the same whenever man's spiritual nature through his physical organism is subjected to its influence.

It may still be said that a large part of the people who use alcohol do not become degraded in their morals, and that therefore the argument falls to the ground. Let us look at this for a moment. Divide the nation into three parts. One part uses no alcohol, the second uses it moderately, and the third part to excess. Part first is, of course, free from the demoralizing effects of alcohol. Part third shows the degrading effects. Now to which class does part second belong? If there are none of the effects of alcohol, then part second is to be classed with part first. Or if there are any effects, its relations to part three are obvious and the difference is only one of degree. We recur again to the law of nature—cause and effect. In part one, the cause is not in operation and no effects follow. In parts two and three the cause is in constant operation, and the effects follow with a steady unintermitting flow, closing each year with the record of hundreds of millions of dollars wasted—worse than wasted—tens of thousands of men in dishonored graves, thousands of families ruined and tens of thousands of hearts broken, and the moral degradation to run on—on—on through the endless ages of eternity.

Permit me now to ask, is there any escape from the conclusion that this ocean of woe flows directly from the fountain-head of moderate drinking, and that there the moral corruption begins which flows on, as we have indicated, to an endless perdition?

There are certain effects of alcohol which, when carefully studied, throw light on its mode of action. A man who is addicted to intemperance is unfitted for occupations involving responsibility and requiring judicious exercise of the faculties. You cannot trust such a man as a doctor, as a lawyer, as a railway engineer or sea captain. The reason of this is that the mind working through an organ enveloped in an atmosphere of alcohol sees things in a *false light*, that is, *it does not see things as they are*, and of necessity the decisions of the judgment and the action of the will must be more or less vitiated.

Again, men resort to alcohol to drown sorrow or take away the sting of disappointment or loss of any kind. It has this power solely because the mind, acting under an unnatural stimulus, *does not see things as they really are*, and men in any of the conditions of sorrow or disappointment or loss, will, under the influence of liquor, act as if they were in precisely opposite circumstances. For the same reason the perception of right and wrong—of the oughtness of things—is weakened, and the conscience hardened. The mind does not perceive the true relation of things, the enormity of sin, nor the obligation of right. It does not see things as they are. The reason why it is that a man will do things under the influence of liquor from which he would shrink when in his right mind is obvious.

There is another consideration having an important bearing upon the moral faculties. In the beginning the alcoholic poison is taken voluntarily. In other words it is the voluntary act of the temperate drinker to apply to his brain the poison which vitiates mental and moral faculties. But in time, and in no very long time, the appetite formed calls for frequent repetitions of the dose, the call soon becomes a demand, and the demand an imperious insatiable demon residing in the nerves which will take no denial. Thus the will becomes the slave of the stimulant, because the victim by his voluntary act continued the use of the poison until progressive vitiation of his intellectual and moral faculties had placed his whole nature under the control of the poison. The very faculty of the mind given by God to enable a man to resist evil has yielded to the fascinating power of the destroyer until it becomes only the instrument of evil.

We come now to another point having an important bearing on the morality of using moderately intoxicating liquors; that their

excessive use is injurious to health and shortens life no one denies, but few moderate drinkers are willing to admit that what they take does them damage. Indeed, it is claimed that health is promoted by moderate indulgence; even physicians and moralists are not agreed on this point. It happens, however, that the effects of the moderate use of alcoholic liquors have been investigated by men who are altogether impartial judges, and who have put the matter to a test which admits of no dispute. Insurance Societies have for many years made a study of the money value of men's lives, and they have hit upon a plan to deal with drinkers and abstainers in separate classes. I quote from a paper addressed to abstainers:—"Another fact has been forcing itself upon the public mind, and that is that TOTAL ABSTAINERS ARE LONGER LIVED than those who drink even moderately of alcoholic drinks. That this is true, broadly speaking, no insurance actuary will deny."

Again, page 8:—"There is a very large class of the community that does not approve of the use of ardent spirits, believing that spirituous liquors of any kind are injurious. The medical experience of the century confirms this belief, showing beyond the possibility of a doubt that the persistent use of spirituous liquors tends to foster disease and shorten life. While managers of life insurance companies have long recognized this fact, and have made it a condition of their policies that the insured shall not use liquor to an extent to make him an habitual drunkard, no attempt has been made in this country (United States) to separate the abstainers from the users of intoxicating liquors for the purpose of giving the former the benefits of such selection. In England this has been done and the results show a wonderful advantage in favor of temperance men. The United Kingdom Temperance and General Provident Institution was established forty-five years ago, for the purpose of doing a general life insurance business, but at the same time permitting its patrons who were total abstainers to enjoy whatever benefits might accrue to them as such. Two sections were established among the insured, one being known as the temperance section, in which none but total abstainers were admitted, and the other known as the general section, in which all applicants who could pass a satisfactory examination were admitted, none being taken, however, who used intoxicating liquors to excess—moderate drinkers only.

"The records and accounts of the two sections are kept distinct, and these show *more clearly than anything else can do* the advantages to be derived from total abstinence, and also how essential it is that the abstainers should be kept in a class by themselves in life insurance companies, in order that they may escape the burdens

imposed by the excessive mortality that occurs among moderate drinkers." In p. 9 a table is given year by year from 1866 to 1885 of which the following is the summary for the twenty years.

<i>Abstainers.</i> —	Expected deaths	3,484
	Actual deaths	2,408
	Per cent.	69
<i>Moderate drinkers.</i> —	Expected deaths	5,430
	Actual deaths	5,284
	Per cent.	97
	Excess	28

These records are the actual practical experience of an old well-known company, and show that the the total abstainers have an advantage over moderate drinkers equal to nearly thirty per cent.

We have here presented proof-positive, evidence that cannot, in our judgment, be gainsayed, that the moderate use of intoxicating liquors as the Chinese are supposed to use them is injurious to health and shortens life. Now it is a Christian duty to use all lawful means to preserve health and to prolong life, and it needs no argument to show that the indulgence of a habit which shortens life is sinful and therefore hardens the conscience and lowers the spiritual life of the soul.

It is not merely the indulgence in the use of alcoholic liquors that degrades man's moral nature, but the traffic in these drinks has the same effect and takes from him all that is honorable in his intercourse with his fellow men. The testimony on this point is decisive.

Judge Noah Davis, an eminent American jurist, says—"The liquor traffic seizes the machinery—the enginery of legislation—and by it creates a moral phenomenon of perpetual motion which nature denies to physics, for it licences and empowers itself to beget, in endless rounds, the wrongs, vices and crimes which society is organized to prevent. And worst of all, for our country, it encoils (political) parties like the serpents of Laocoon, and crushes in its folds the spirit of patriotism and virtue."

Mr. Gladstone was not guilty of the least exaggeration when in the House of Commons he endorsed the sentiment of Mr. Charles Buxton that drink was the cause of evils, worse, because more continuous, than those of the three great scourges of war, famine and pestilence combined. "*That,*" Mr. Gladstone said, "*is true, and it is the measure of our degradation*" (see *Pall Mall Gazette*, February 3rd, 1887). The Rev. Dr. Cuyler says, "A ten-fold greater curse than negro slavery is the curse of the bottle. It enslaves the brain, it tortures the conscience, it robs the child, it breaks the mother's heart, it has power to cast body and soul into the pit."

A writer in the *Church at Home and Abroad*, March, 1887, says:—"The city is the chief seat of the *Liquor Power*. Here it flourishes and reigns, and corrupts and ruins in defiance of law, public sentiment and the public good. Such a gigantic iniquity, Satanic in its aims and Satanic in its devices and power, never before in the sunlight of heaven so domineered over and cursed a Christian people. It controls the ballot box. It dictates to our legislature and to our great political parties. There is not an element in American life to-day so powerful and so threatening as the rum element which is entrenched in our cities."

A writer in the *New York Tribune* describes the traffic as more degrading and debasing than the curse of slavery or polygamy; . . . a trade which makes drunkards and thieves and burglars and gamblers and wife-beaters and murderers, debauching and degrading millions, brutalizing them below the plane of healthy savagery."

The Christian Weekly, February 12th, 1887, says, "One of the chief charges that we have been accustomed to impute to the liquor traffic is that it is a monopoly complete and odious, and the more so that its most suffering victims are the poor. It has no redeeming quality. It is dishonest, lawless, rapacious. It is dishonest, for it is not content with dealing out genuine liquor, bad as that is, but to increase its gains makes it worse by poisonous adulterations. It is lawless, for it defiantly insists on keeping open its dens of evil when the statute orders them closed. It is rapacious, without honor or shame, in grasping the last penny of its besotted victims. More than any other monopoly it deserves the popular odium and scorn."

Thus it is evident that whatever alcohol touches it withers and blasts with moral corruption and death.

We have thus far treated in general of the effects of intoxicating liquors, and shown their degrading influence on the moral and spiritual nature of man. Turning our attention to those of our fellow men with whom we are more immediately concerned, we find two facts, viz.,

1st. The almost universal use of these liquors.

2nd. A state of moral degradation pervading and saturating every class, condition, age and sex.

That the use of liquors acting through all these ages has been one of the causes of the moral degradation of heathenism, can admit of no doubt. And that it is one of the agencies of the devil to perpetuate this moral degradation in his empire is equally clear. If permitted to act on the physical and moral organisms of those who are brought into the church of Christ, there must of

necessity be the vitiated moral sense, the obtuse conscience, the weakened will, just in proportion to the amount of the poison taken into the system.

Let us now enquire to what extent this power for evil, this agency of the devil, is acting on our Chinese Christians.

I have obtained from intelligent Chinese the following estimates. The proportion of adults—men and women—who drink spirits is 60 per cent. The average daily amount for each person is from 4 to 6 taels (or ounces). Taking the lowest, we have $7\frac{1}{2}$ catties per month or 90 catties=15 gallons per year for one person. The cost of the most common and cheapest liquor is 2c. 5c. per catty; 90 catties cost 2t. 2m. 5c.= $\$3.15$ per year. A church of 140 members will use $\$315.00$ per year, and a membership of 1,400 will consume every year $\$3,150$, and 14,000 will consume $\$31,500$ each year of that which degrades and corrupts man's higher faculties.

This waste of money and its attendant degradation is going on among those for whom Christians at home are raising large sums of money, and a proportion of the money consecrated at home for the sacred work of preaching Christ to the heathen, is spent by native Christians in the employ of the missions for the liquors which counteract the very purpose for which it was given.

The question under discussion has reference to the drinking habits of the Chinese as we now find them, but we are working for the future and we are bound to consider the possibilities of the future in its bearing on the interests of those whose good we seek.

The advent of foreigners to China brought with it a terrible evil in the use of opium, and this is wasting the lives and substance of tens of thousands of her people, and rendering the salvation of their souls almost an impossibility.

The future threatens an evil many-fold greater than opium as a concomitant of the introduction of western science and education. The use of native liquors is limited because of the character given them by the crude mode of manufacture. The consumption of foreign liquors is limited because of their expense. The time will no doubt soon come when alcoholic drinks will be prepared here as they are in the west, and as cheaply as native spirits now are. The probability is that their use will increase and drunkenness will become as common as it is in so-called Christian lands, and the evils following in its train will be as great here as they are there.

The danger here indicated is not merely imaginary. The history of events in other lands points to the possibility, nay the certainty, of what is to happen in China within a century. In the neighboring kingdom of Japan, where events move with more

rapidity than in China, this is already foreshadowed, as we learn from the testimony of the Rev. H. Loomis, Agent of the American Bible Society in Japan, whose travels have made him familiar with the state of things. He says, "Since the introduction of foreign liquors the drinking habits have increased and real drunkenness is seen here as almost never before. The native liquor was mild and stupifying, resembling beer in its effects, but the powerful stimulants of other lands set the people crazy and speedily effect their ruin."—*Herald and Presbyterian*, December 1st, 1886.

In Africa we all know what a curse rum has been to the natives. Capt. Burton declares that "If in Africa the slave export and trade were revived in all its horrors, and rum and gunpowder were unknown, the country would quickly gain in happiness by the exchange."

In India the alcohol demon has followed the civilization introduced by the strong arm of England, and the Hindoos are beginning to cry out, "Leave us to ourselves or may God come to our rescue."

In conclusion, let us remember that we are laboring for the elevation of the multitudes of this Empire who have been for ages in that state of ignorance, immorality and degradation which is universally the concomitant of heathenism. We present to them a system of Christian doctrine and a standard of morality which have produced the best men and the best women, the happiest families and the best government known to our fallen race.

We are laying the foundation of what is to be the largest church in the world, one to which is to be committed the eternal destiny of more immortal souls than to any other church on earth. Let us therefore weigh well the responsibility which rests upon us, and be careful to guard well the portals of this church which are placed in our keeping, lest anything which corrupts or defiles be admitted. The obligation now rests upon us to act wisely and with decision, and we may be assured that the blessing of God will be with us, and the benedictions of the church in future ages will follow.

Native Agents.

BY REV. J. ROSS.

IN connection with the various theories regarding native agency in preaching the gospel, and their support by funds from other lands, it appears to me that there is sometimes a little confusion of thought, which if cleared up might simplify the problem and the

mode of dealing with it. The design of the church in collecting moneys for mission work and in establishing agencies for their distribution is not, it seems to me, the providing of situations in non-Christian countries for a number of more or less educated fellow countrymen of the donors. The design is to preach the "Good News" of the "Kingdom of God" where it is unknown. The real problem then is, how can the church utilize the means at its disposal to the greatest possible advantage. How can these funds be so expended as to make the deepest possible impression and produce the widest possible influence for good? With regard, therefore, to the moneys collected, we should dismiss from our minds the word "foreign,"—the fact that the money is collected in foreign lands having nothing to do with the question of its most useful expenditure. What must be borne in mind is the purpose for which the money has been collected.

Not an inconsiderable moiety of the money collected in the Christian church is expended on education and the healing of the sick. The only conceivable apology for this expenditure is that these two subjects are in some form subsidiary and helpful to Christian preaching. Though these two subjects are, from a philanthropic point of view, excellent ends in themselves, the Christian church as such does not so regard them. Education *quâ* education, or the healing of the sick *quâ* medical work, are quite beyond the scope of the church's design; and mere philanthropy apart from aggressive Christianity has not yet established its own missions. It finds so much to do with criticizing, that for collecting or subscribing money it has insufficient leisure. The money collected by the Christian church has one great object in view, that which we call by the frequently misunderstood name of conversion. This does not mean the transference of so many people from Buddhist to Christian ranks, it does not signify a change but the transformation of character. It means that the opium smoker learns to abstain, the thief becomes an industrious citizen, the liar a man of truth, the cheat honest, the unclean pure, the drunkard sober, the fierce man gentle, the selfish a man who learns to be concerned about the welfare of others; it means a turning round upon one's former self. The old man is cast aside and a new man formed. The man has to be re-formed or trans-formed.

It requires little knowledge of human nature and no deep acquaintance with the result of mere learning, to become convinced that no amount of education and no amount of physical comfort or discomfort can effect this conversion. The most accurately systematic knowledge of moral truth, the keenest insight into its

beauty, and the most unquestioned ability to expound it to others, are, in the west no less than in the east, quite compatible with a vicious life. Lack of knowledge has led no man into the ways of evil who was born in a Christian country. It is not, therefore, clearness of intellectual vision alone which guides a man to be either a new or a true man. Conduct, we know, is effected more by the heart than the head. "Out of the heart are the issues of life." The Chinaman has been instructed as a babe at his mother's knee to bow to the image of this god and to honour the name of that idol. The affections of his heart are trellised round these images, and the power of custom has hardened their hold with his growing years.

The all-important question in missions is, therefore, how to gently unwind these heart affections and re-entwine them round the living and the deathless that will never crumble away. How can we gain access to and move the hearts of the Chinese people? You may indeed by your logic destroy his idols and lead him to question much of what he has believed. But is he the better man because he ceases to burn incense or prostrate himself once a year in the temples? You desire him to become a new man—not merely to put off Buddha, but to put on Christ. And in order to do this his heart must be won. With the battering ram of your superior knowledge you may with little difficulty knock down the intellectual fort, but, as we may learn from India, you are far yet from the citadel of the heart. And it is through the heart alone that the change we seek is to be effected. Intellectual training and other philanthropic agencies will pave the way to a certain extent. They will help in pulling down and clearing away in whole or in part the rubbish of the old building, but they cannot lay even the foundation of the new. It is the old story of the "love of Christ which passeth knowledge" alone which will affect the change.

Now, were the foreigner in China exactly circumstanced as was Paul in Asia Minor, there would be little question as to what was the best mode for preaching this life-producing love. The foreign missionary, however, occupies a position totally different from and much more difficult than did Paul. He is the object of a personal hostility. The hatred is not against the message but against the messenger. He is a foreigner. The mere fact that his language, which, understood, is of pronunciation peculiar to Chinese ear, is in itself an attraction, but everything else about him tends to raise in arms against him the affections of the Chinese. His doctrine, his speech, his manner, his very presence, call in question the hitherto unquestioned superiority of the Chinese, whose pride is therefore

offended. He is the representative of China's humiliation in war, and above all he is the embodiment of all the Chinaman has ever heard of foreigners, and on account of which he unhesitatingly applies to them the name "Barbarian." In the remotest corner and the mountain solitude, where a whisper from the great world outside is breathed perhaps but once a year, no less than in the busy city and the open port, the foreigner is the frequent subject of conversation. And it need scarcely be stated that not the excellencies but the defects, not the natural but the *outré* and outrageous characteristics of foreigners form the staple of gossip. The foreigner even by his fellows is not always credited with a life of remarkable sanctity, and what one foreigner does of evil is not only set down to all foreigners, but by repetition the evil is exaggerated ten-fold, for it is not in the west alone that crows become the more numerous the further the story about them extends. The presence of a foreigner preaching Christianity embodies to the Chinaman all the grotesque stories and vicious conduct ascribed to foreigners. The Chinese know by daily experience that men whose mouths are full of wisdom and resonant with grand truths may be villains in their conduct as cruel as highway robbers, for the whited sepulchre which within is full of all uncleanness is well known in China. All this creates a not easily overcome prejudice against the foreign preacher, to whom is invariably ascribed designs and objects other than his professed ones.

Now against the native preaching the same things, most of these objections do not exist, and all are greatly modified. Hence it requires little insight to perceive that notwithstanding his greater learning and higher training, the foreigner labors, to begin with, under disadvantages to which the native is not subjected. Then again, though the street and his chapel are open to the foreigner, the homes of the people are sealed against him, while the native, even though a stranger, may gain admittance. Yet again, when a Chinaman is preaching to his fellows, whether in units or hundreds, the hearers are incomparably more ready to express what disapprobation they feel against the doctrine, or to state the objections they entertain, and are thus more easily and closely dealt with, while those desirous to learn further, put without difficulty their questions and wants to the native as they never will do to the foreigner. It is after opposition gives place to interest, and indifference to the desire for full instruction, that the foreigner finds it easy to grapple closely with the enquirer's mind. For initiating Christian work, therefore, the native has many advantages over the foreigner, and that he can utilize them well let every successful mission reply.

But not for the work of initiation only is the native Christian better adapted than the foreign preacher. How the work of strengthening weak and isolated Christians, of helping in their faith struggling companies of believers remote from the missionary, of following up and watering into healthy plants the good seed sown and carried away where the poverty of its spiritual environment would cause its untimely death,—how this work can be satisfactory carried on without the aid of native Christians is more than I can see.

Then what of the future? Is the Chinese church to be always dependent on foreign churches? If foreigners had to leave China is it not desirable that the converts should be able, as in Madagascar, to carry on the work? Can this ever be if the natives are not trained to preaching independently of the foreigner? How without natives able to preach and employed in it will the Chinese church ever become any other than a rickety child always carried about by a nurse? No infant ever took to running on his feet by careful nursing on his mother's knee. And what though in the act of learning to walk he fall occasionally? He must be encouraged and taught to walk more steadily.

From all these considerations the desirability of employing native agents in preaching the gospel seems to me to be not so much a matter for questioning as one dependent on the possession by the missionary of ordinary common sense. It is difficult for me to understand how any sane man, desiring the most effective means of spreading a knowledge of the gospel, can stumble over the "native agent."

But here presses upon us the question—What native will you set apart for this work? Is the fact that he is a professed believer, of itself adequate to entitle any man to be nominated a public preacher? Or if a selection is made, by what principles are you to test your candidates? Will you place chief reliance upon his scholarly attainments, his social position, or his zealous spirit? There are, I understand, some people who have even been face to face with mission work who have learned so little from experience that they are actually sufficiently hardy to proclaim in Christian lands their belief that "any one" who is a believer in Jesus is quite adequate for the work of the missionary. How these men must pity the simplicity of the apostle Paul with his cry—"Who is sufficient for these things?" These men, if they possess as much logical ability as to draw a conclusion from given premises, must believe that any Chinaman who is a believer is quite competent to the work of public preacher. But as my experience, limited to a small field though it be, leads me to the unquestioning belief that very few foreigners are fully qualified to be missionaries to the Chinese, so

must I refuse to believe that more than a fractional proportion of Chinese converts are qualified to become public preachers. The many-gift-bestowing Spirit imparts among others the gift of teaching, and it seems to me unpardonable presumption to thrust others than these into the office of public teacher. Every Chinaman who is an earnest Christian will not fail to instruct others in Christian truth. But the many who are sufficiently qualified to instruct by broken conversation are wholly unfitted to meet the gainsaying of the adversary, to solve the questionings of the interested, and to remove the objections of those who are willing but find it difficult to become believers. Only those able to do this latter work, whether foreigners or natives, are fitted to become public preachers. And as I deprecate the constant outcry for more missionaries irrespective of the quality of the men, so do I regard it as injurious to the cause we have at heart to stamp with the seal of the church to the office of public teacher, a man who, while earnest and admirably qualified to spread Christian doctrine in a private manner, is not sufficiently strong by education, natural talent or wise enthusiasm to hold his own against the enemy, or to give calmly, judiciously and unanswerably, amply convincing "reason for the hope that is in him." I desiderate therefore as public teacher the man who ranges not below, but who, if possible, is above the average intellectual talent, and one whose natural talents have passed through the fire of faith and come out a newly made sword of good steel and brightly burnished and keenly sharpened by the careful, thorough and systematic indoctrination of Christian truth. My conviction is that a few of this kind of preacher will produce greater and more lasting effects, and wield an influence more generally permeating all classes of Chinese, than ten times as many of less talented even though equally zealous men. Warmth of heart and clearness of intellect are the *yang* and the *yin* of the Chinese preacher. The first is the more important, but you must have both. Mere literary attainments are a *sine qua non* to the book maker, they are of very subordinate value to the preacher, though of considerable advantage as a subsidiary element.

Next falls to be considered the manner in which such men are to be secured, prepared, set to, and kept in the work. They must eat and they must clothe themselves, for in China the life of John the Baptist is impossible, while the greater than the Baptist set his face against asceticism; and Christianity, while demanding purity of life, does not command the weakening of the body, but does implicitly urge the command, "Do thyself no harm." How then is the native preacher to be supported?

There are three conceivable means of support; 1st, a trade or business of some kind, by carrying on of which he may support himself and those dependent upon him; 2nd, the possession of private property; and 3rd, dependence upon extraneous sources. The experience of Christendom generally has pronounced the first plan incompatible with the greatest usefulness, as it distracts the preacher's attention for most of his time from his paramount duty, that of preaching or preparing for it. The second and third give him liberty to devote himself entirely to the work, "to give himself wholly to these things," to "give heed to reading, to exhortation, to teaching," to "be instant in season and out of season," in "preaching the word," making this his one business.

The man, however, who with means of his own is both well qualified and willing to devote himself to public preaching is naturally more rare in China than in the west, where he is not as "common as blackberries." Thus we are thrown upon the third alternative in order to secure the greatest efficiency of the greatest number of those best qualified to publicly preach the gospel.

It need scarcely be said that the extraneous sources from which such assistance can be looked for are all embraced within the Christian church. And by the Christian church I do not signify the church in China, but the church of Christ throughout all the world. For nowhere do we find in Scripture any description of a so-called national church of Christ, nor any principle save that of antagonism to such a narrowing process. The church of Christ is composed of all believers in Him wherever man lives upon the earth, and passes freely as the wind over all physical or ethnological barriers by which men set up antagonistic nations. The church of Christ is not national, it is cosmopolitan. Those who insist on narrowing it down to the sectarianism of nationality are setting themselves, unconsciously, perhaps, but none the less actually, in opposition to one great design of the establishment of the visible church—the advent of peace upon earth by the proclamation of the universal brotherhood of man, and by the logically consequent action outflowing from belief in that brotherhood.

Whatever moneys or means are collected in any localized section of the church of Christ, to the purpose of extending the kingdom of Christ, I cannot consent to call "foreign." The question as to the proper source whence the means are to be found for supporting the preacher of the gospel, whether China, Japan, England or America, is, it seems to me, one of expediency, not of principle. I say, not of principle, for the church of Christ is one whole, and it is no less right for London or New York to supply the deficiency of Peking

than for Philippi or Corinth to collect for the needs of Jerusalem. There is nothing lies more plainly exposed on the surface of the Scripture than that "those who wait upon the altar have their portion with the altar, and that even so the Lord did ordain that they who proclaim the gospel should live of the gospel." Paul and Barnabas were apparently the only notable preachers who were not supported by the apostolic churches, and Paul warmly commends the poor church in Philippi because it sent once and again to supply his wants when he was preaching in "foreign" parts, he himself being to Philippi a "foreigner." He declares it a matter only of expediency that he does not press what he considers the right of demanding the Corinthian church to support or aid in supporting him.

The matter of principle being, therefore, placed beyond dispute, it may be asked,—What does expediency demand as the best source whence to support such native preachers as are defined above? If the members attached to the Christian church in China, or any portion of them, are able to contribute in whole or in part to the support of the available preaching talent, it is unquestionably best for the cause that they should do so. Why it is better I need not wait to prove. But if Chinese Christians are not able to support all the preaching talent available, then expediency, principle, the exigencies of the case, all demand that means of support be found in other sections of the one church. To hold that no Chinese preacher should be supported except by means supplied by Chinese converts seems to me worse than rash, to be indeed crippling the church and causelessly hindering the work at its present stage in China. I fail, besides, to see any logical reason why such a man accepts money to support himself in doing the kind of work for doing which he objects to give a smaller sum to a Chinaman.

The Christian church in other lands is eager to preach the gospel to the Chinese. When those other lands support a converted Chinaman able and ready to give himself wholly to this work, they carry out their purpose quite as much as by supporting a native of the contributing country to preach in China. Nay, more, it is not at all unlikely that the small sum it hands over to the Chinese preacher fulfils the purpose of the church far more efficiently and fruitfully than the comparatively large sum which is handed to the foreigner to enable him to do the work. This, at all events, is my experience. The number of converts drawn in this field directly by foreigners from heathenism into the Christian church is little more than a dozen, while the number of baptized men and women is not less than 700, and the number of secret believers and well

wishers, if I am not misinformed, exceed that number many times. Now whatever the foreigner's work in fully instructing these converts, their conversion is traceable directly to native converts. And though not a few of them have been brought in by private converts, the great majority is the product of the public preaching of a few men who, if they had not been supported by means provided by the church in other lands, could have given but a fraction of their time to preaching, and, what is possibly of greater consequence, could not have secured the leisure by means of which they have attained to the comparatively full knowledge of Christian truth which has made them the useful agents they have proved themselves to be.

The problem before the church is,—How best, most widely, most rapidly and most successfully to preach the gospel to the Chinese. And as soon as the most probably satisfactory agencies are discovered, the question of means to support these agencies is one of very secondary importance. The Christian church possesses money enough—it does not possess men enough. Those who are tempted to consider the question of mere money one of primary importance in connection with preaching the gospel, seem to me to be raising money *per se* to an elevation to which it is not entitled. That men ready to sell their lives for money should act thus is matter for no great surprise, nor is it strange that they who consider the “dollar almighty” should oppose the “waste” of a few dollars in the process of enlightening the “darkened minds” of the Chinese. But that any man who has professedly given up home, and all implied in it, to preach the gospel of Christ in China, should deprecate the spending of “foreign” money in supporting a native agency to do more efficient, useful, and extensive work than could be done without it, is to me matter of wonder.

There are certainly several risks to be carefully guarded against. One is the ready conferring upon considerable numbers of the title and status of public preacher or evangelist, when only the smallest fraction is capable of discharging properly its duties. Hands should not be laid suddenly on any man, and only the well-proved should be publicly recognized as evangelists. The great majority of native Christians will do better work in carrying on their former avocations in a new spirit, and in speaking in private as they find opportunity and ability. Again, those who are set apart should be sedulously instructed, and carefully superintended, and affectionately encouraged in their work. Then the missionary should beware of waste in utilizing the funds provided by western churches. There are two modes of waste: 1st, supporting men in a certain post for which they are not qualified, which is worse than

useless; 2nd, the paying over of more than is necessary to keep the agent in that degree of comfort and respectability to which his natural endowments entitle him. He should be kept above want, but he should not have an income appreciably larger than he would obtain in somewhat similar native employment. From the echoes heard even here of excitement over the question of native agency, I infer that there has been waste in probably both these modes. Whether such waste has been of greater extent than the waste of supporting westerns in the field who are not well fitted for the work, is a question which need not be discussed. Probably both kinds of waste are, as the world goes, to some extent unavoidable. But if there has been abuse in the past it is not reasonable to swing to the opposite extreme of the pendulum and refuse the use. When a man brings upon himself dyspepsia and "visions of the night" more memorable than agreeable, and when he discovers the cause to be that his appetite was larger than his digestion, his best cure is surely not total abstention from eating, but the exercise of a judicious care in the quality and quantity of his food.

MOOKDEN,

10th August, 1887.

Condition and Hope of the Heathen.

BY A GERMAN MISSIONARY.

IN the issue of *The Chinese Recorder* for September, the Rt. Rev. G. E. Moule asks me a question on one of the points raised by me in my late paper on the Condition and Hope of the Heathen.

I am sorry that I have not succeeded, even with the help of the lengthy quotation from a sermon by the late Professor Beck of Tübingen, to convince Bishop Moule that the great passage, St. Matt. xxv. 31-46, should be understood to mean the heathen nations, or all *except* believers in Christ.

But I do not feel surprised that my arguments have failed to satisfy Bishop Moule at once. As I have already stated in my former paper, the subject in question has been to me a topic of repeated reflection and earnest Bible study for many years. As Bishop Moule seeks to arraign my own arguments against myself, and claims me as a witness of the views of the late Professor Birks, stated in his treatise on Justification, I beg to offer a few additional remarks in order to establish my own view more lucidly.

The Rt. Rev. G. E. Moule agrees with me, if I am not mistaken, that the heathen cannot be held responsible for views of religion and a law of morality which they did not possess, and in their circumstances could not possess. We may confidently leave the "just" and "righteous" amongst the heathen, who are dying without the knowledge of a Saviour, in the hands of Him who cannot do wickedly nor pervert judgment, nor lay on man more than is right. They will be judged according to their works, by their own light and their own law.

But as to my conclusion that Matt. xxv. 31-46 develops the principle of judgment for the heathen nations, or all who failed to hear the true Gospel, Roman Catholics not excepted, Bishop Moule prefers to adopt the view of Professor Birks and others, who treat the passage as a revelation of the principles on which all men, including Christian believers, will finally be judged.

I confess that I utterly fail to discover in the words of Christ before us a test of Christianity. It seems to me but a slight review of Christian life, and but a loose inquisition into the obedience required by the divine law. The Lord evidently judges in this passage simply according to the *mere law of love towards men*, not according to the law of love towards God. I cannot but repeat the words of Professor Beck, who says,—“With that the Lord is well satisfied in the case of *heathen*, but not in the case of Christians, to whom he has given the gospel.

Moreover, Paul says,—“Know ye not that the saints shall *judge* the world?” If they are permitted to judge with the Lord, why should they have to meet the exposure of all in the presence of the heathen world-nations? Of course they have to abide a sentence which will determine their position and course for evermore, in heaven or in hell. They have to appear before the tribunal of Christ. “It is appointed unto all men once to die, and after death the judgment.”—*Heb.* ix. 27. To my mind, the day of death is virtually to every real Christian such a crisis (*κρίσις* stands here without an article). I am of opinion that those who are decidedly Christian do enter after death immediately into the presence of Christ. The sentence “Inherit the kingdom prepared for you from the foundation of the world” does not prove anything against me. Of course I hold to my distinction, p. 310—“*acceptabilis deo est*,” not shall inherit eternal life. “The heathen who are not unmindful of the voice of conscience and have set their hearts on the cultivation of virtue, do not “by dint even of what may be called their ‘dwarfed and stunted’ fruits of virtue, cultivated in the light of nature, *inherit* the kingdom of God, but they are

nevertheless accepted with him (p. 309)." And to such, instead of those rejected Christians, the Lord then (freely) *dispenses* the blessings of his everlasting kingdom, as He has foretold, "Many shall come from the east and west," etc. (p. 313). They are the blessed of the Father, that partake of the everlasting kingdom: their faithfulness in that which is least will then have found its great reward of *grace* (p. 313)."

Historical Landmarks of Macao.

[Continued from page 480.]

1833. JULY 9th. Capt. B. J. de S. S. Andres, Governor-elect of Macao, arrived from Goa and was landed with the usual honors, and later installed into his office.

September. A Proclamation was issued at Macao by Lo, Acting Tso-tang, disallowing with many threats the native Chinese carrying sedans for "barbarian foreigners;" "because the government had *long since* [an old order revived] declared that *Chinese subjects should not be menial servants to foreigners.*" The prohibition naturally continued in force only a few days.

October 25th. S. Wells Williams, of A.B.C.F.M., arrived at Canton, but Chinese interference soon compelled him to remove his press to Macao, where for a number of years he remained in charge of the printing office. Here in 1842 he published his valuable "Easy Lessons in Chinese." In the same year he was chosen Cor. Sec. of the Morrison Education, and in 1852 sailed from Macao in the U. S. S. "Saratoga" as Interpreter to the American Expedition to Japan, returning, after successful negotiations, to Macao, where he resided during a considerable period of his life in China.

Capt. Jas. B. Endicott, of Danvers, Mass., arrived, and resided many years in this city. Upon his death in November, 1870, a handsome tablet was erected to his memory in the Macao Protestant Chapel.

December 15th. A decree from the Portuguese government requires all R. C. priests not Portuguese subjects, to leave Macao on or before the 15th of December. Three French and one Italian priest then left. Previously the Italians, Spanish, Portuguese and French kept up extensive establishments at Macao in order to maintain their missions in the interior of China.—*China Repos.*, iii. 383.

"A notable year, for the hitherto unprecedented event of the marriage at Macao of a young American lady, Miss Shillaber, of Boston, to Dr. Thos. R. Colledge, of the Company's Factory. It was a brilliant affair and celebrated with more than usual *eclat* from its novelty."—*Fan-Kwae at Canton*.

1834. April 22nd. The Hon. E. I. Co's. exclusive rights in China ceased. "The pioneers of intercourse, great political personages, veritable 'Kings of the east' they were. At Macao the Company's establishments were very extensive. The two large blocks of palatial buildings on the Praya Grande next south of the palace of the Governor, of four or more separate houses each, were occupied by the company. The chief, Sir J. F. Davis—the last one—and other two supercargoes had, besides, separate mansions; several of them at different periods occupying what is now known as the Caza-Garden, wherein is the Grotto of Camoens, and where may still be found the tombstones of Chief Roberts and Lady Metcalf, wife of another chief. Besides these, among other recent chiefs was Sir James Bannerman, and nearly a century ago Mr. Pigon, Mr. Fitzburgh and Mr. Lance had also lived at the Caza-Garden. Chief Plowden lived many years in the 'Shap Lok Chue' mansion.—*Repos.*, ii. 574; *Nye's Morning of my Life in China*, p. 20.

July 15th. The Rt. Hon. Lord Napier, chief Supt. of British trade under the new dispensation, and the 'first direct representative of any European power to China,' arrived at Macao with suite, Lady Napier and family in H. M. S. *Andromache*, and landed under a salute from the Portuguese fort. Here were associated with him in the commission Sir John F. Davis and Sir G. B. Robinson, formerly servants of the Company, and a number of secretaries, surgeons, chaplains, interpreters, &c., whose united salaries amounted to \$91,000.—*Repos.*, xi. 25; *Middle Kingdom*, ii. 464.

August 5th. Rev. Dr. Morrison having just died at Canton, his remains were brought to Macao and buried in the old Protestant Cemetery, beside those of his wife, the first to be laid away in that unique burial plot; where now also, adjoining theirs, is the tomb of their eminent son John Robert (see 1821, 1843.) The service of the Episcopal Church was performed on the occasion by the Rev. Edwin Stevens, American Seaman's Chaplain at Canton.

Dr. Morrison continued to preach in English and in Chinese till a few days before his death, and with good effect. He was remarkably pure in doctrine, loving the Bible and the duties it enjoins. The amount of instruction which he communicated, orally and by means of the press, was very great, and there was no other

European whose knowledge of China and the Chinese could be compared with that which he possessed.

"But after all toil, and faith, and prayer, he only saw three or four converts, no churches, schools or congregation publicly assembled. He died just as the day of change and progress was dawning in Eastern Asia; but his life was very far from being a failure in its results or influence and fulfilled the highest hopes of the London Missionary Society when it sent him out, in that he had 'the honor of forming a Chinese Dictionary more comprehensive and correct than any preceding one, and the still greater honor of translating the sacred Scriptures into a language spoken by a third part of the human race.'"

His tombstone bears the following inscription:—

Sacred to the memory of
ROBERT MORRISON, D.D.,

THE FIRST PROTESTANT MISSIONARY

TO CHINA,

*where after a service of twenty-seven years cheerfully spent in
extending the kingdom of the blessed REDEEMER, during which
period he compiled and published*

A DICTIONARY OF THE CHINESE LANGUAGE,

*founded the Anglo-Chinese College at Malacca,
and for several years laboured alone on a Chinese version of*

THE HOLY SCRIPTURES,

*which he was spared to see completed and widely circulated
among those for whom it was destined,
he sweetly slept in Jesus.*

*He was born at Morpeth, in Northumberland,
January 5th, 1782, was sent to China by the London Missionary
Society in 1807,
was for twenty-five years Chinese translator in the employ of
The East India Company,
and died at Canton, August 1st, 1834.*

*"Blessed are the dead which die in the Lord from henceforth,
Yea, saith the Spirit,
that they may rest from their labours and their works do follow them."*

September 25th. Lord Napier and suite returned to Macao, his illness exceedingly aggravated by the concerted annoyances of the Chinese, who reported "Lord Napier driven out and the two ships of war dragged over the shallows and expelled."

October 11th. Lord Napier died at his private residence in Macao surrounded by his physicians and affectionate family. His only relief from suffering was the devotional exercises in which he was assisted by the Rev. A. Bridgman, whom he had learned to esteem as a preacher when attending his public worship at Canton. Lord Napier took to the forms of the Presbyterian Church, though his ancestors were Episcopalians. During his illness he had been disturbed by the frequency of the ringing of the church bells, which the religious communities at his request most considerably discontinued, to whom he instructed his private secretary to return his thanks for this mark of attention.

The funeral took place on the 15th, attended by the authorities of Macao, the military, and a long line of Portuguese and foreign gentlemen. While the procession moved to the grave minute guns were fired from H. M. S. *Andromache* in Macao Roads, where just three months before she had fired a salute announcing his Lordship's arrival in China. Minute guns were also fired by the British shipping at Lintin and Whampoa, and over his grave three volleys of musketry were fired by the Portuguese troops. The funeral service was read by Rev. G. H. Vachell, Chaplain to the Commission. The remains were temporarily deposited in the English burial ground at Macao.

February 15th, 1835. The British residents agreed to erect a monument to his honor, any excess over £500 to be employed in the foundation of some benevolent and useful institution in China, connected with the name of Napier; \$2,200 was immediately subscribed and a monument was ordered from England. Beside the name, date of death, &c., it bears this inscription:—"As a Naval Officer, he was able and distinguished. In Parliament, his conduct was liberal and decided. Attached to the pursuit of science, and the duties of religion, he was faithful, charitable, affectionate and kind. He was the First Public Functionary chosen by our Sovereign on the opening of the trade in China to British enterprise: and his valuable life was sacrificed to the zeal with which he endeavored to discharge the arduous duties of the situation."—*Repos.*, iii. 283; xi. 74, 127, &c.

Imperial Com'r. Lin, under the first reason of his exhortation why the opium should be delivered up, says that otherwise the retribution of heaven will follow them, and cites some cases to

prove this: "Now, our great Emperor, being actuated by the exalted virtue of heaven itself, wishes to cut off this deluge of opium, which is the plainest proof that such is the intention of high heaven! It is then a traffic on which heaven looks with disgust, and who is he that may oppose its will? Thus in the instance of the English Chief, Roberts, who violated our laws; he endeavored to get possession of Macao by force, and at Macao he died! Again, in 1834, Lord Napier bolted through the Bocca Tigris, but being overwhelmed with grief and fear he almost immediately died; and Morrison, who had been darkly deceiving him, died that very year also! Besides these, every one of those who have not observed our laws have either been overtaken with the judgments of heaven on returning to their country, or silently cut off ere they could return thither. Thus, then, it is manifest that the heavenly destiny may not be opposed! And still, oh ye foreigners, do you refuse to fear and tremble thereat?—*China Repos.*, vii. 639.

At present no European is residing among the Chinese Christian population, which in 1830 amounted by approximation in the Bishopric of Macao to 6,090 Chinese. The spiritual care is entrusted to the devotion and zeal of seven Chinese Catholic priests, who in obedience to the direction of their Prelate, the Bishop of Macao, or his substitute the capitular vicar, visit by turn the six still existing missions at Shun-tih, Hoonan, Shaou-chow, Shaou-king, Nanhue and Namchen. Add to the above number the native Christians at Macao (including Patane, Mongolia, and Lapa) which in 1833, on high clerical authority, amounted to 7,000, and we have a total of some 13,090 Chinese Christians in the Bishopric of Macao.—*Macao and China*, p. 161, 1834.

October 15th. The *Chronica de Macao* was begun and continued till 1836, when it died a natural newspaper death from want of patronage.—*Repos.*, xii. 110.

Anthony Arcediand, the Superior, with two other Spaniards came in 1583 or '99, passengers from Acapulco in a Macao ship. They took a house and converted it into a *Dominican Convent*—"Convento de St. Domingo." Two years subsequent they received orders from Goa to quit Macao, and it being apprehended that the Dominicans might invite their countrymen and render themselves masters of Macao, the king commanded that the institution should be handed over to Portuguese Dominicans. The church, denominated by the Dominicans a "House of our Lady of the Rosary," was repaired in 1828. The Dominicans are called preaching friars. In 1834 they were in all four, one commissary, one vicar and two subjects.—*Macao and China*, p. 19.

December 3rd. From a tabular statement by the curates of the three parish churches of Macao, the population was: Whites 3,893; Black slaves 1,300; Chinese about 30,000. Among this number only some 77 were born in Portugal and in its dominion. Neither they nor any other vassals are allowed to quit Macao but by a previous consent of government.

The military force amounted to 240 men, with corresponding officers, with 130 guns mounted on the fortifications.

1835. January 26th. St. Paul's church 'the most imposing edifice in Macao,' was entirely destroyed by a fire which broke out in it about 6 p.m. (see 1594).

August 5th and 6th. One of the severest typhoons ever known on the coast of China occurred, the barometer as low as 28.05. At Macao two Spanish vessels in the Inner Harbor were driven on shore, two Portuguese *lorchas de carga* totally wrecked and the crew of one lost, the *St. George*, a European passage boat between Canton and Macao, foundered; while the damage to native craft must have been very great and hundreds of lives lost.—*Repos.*, viii. 232.

September 30th. A school was begun by Mrs. K. A. Gützlaff, with an attendance of twelve girls and two boys, under the auspices of the Ladies Association for the Promotion of Female Education in India and the East; afterwards also aided by the Morrison Education Society. The fears of the parents, and other obstacles, rendered it at first very difficult, but later the attendance was larger—specially of boys—and the applications numerous. All study English, taught by Mrs. Gützlaff, as well as Chinese by a native teacher; geography, history and the New Testament; Rev. Mr. Gützlaff examining the scholars four times each week in Chinese, and giving lessons in English. The school was discontinued after some three years.—*Idem*, vii. 306.

November 10th. Sir Andrew J. Ljungstedt, Knight of the Swedish Royal order Waza, many years President of the Swedish Factory, and author of "Macao and China," died at Macao, after a long residence there, aged 76 years (see 1832).

November 25th. In pursuance of public notice given on the 21st, Sir G. B. Robinson, chief superintendent of British trade in China, removed from Macao to Lintin, accompanied by Mr. Elmslie, secretary.

December 21st. Two Mandarins arrived with secret orders to watch the movements of Plenipotentiary Elliot.

The interdicted press returned to Macao, after the dissolution of the E. I. Co., under the direction of the American Board of Missions, and Dr. S. Wells Williams was for nine years in charge of it.

1836. February 24th. The American gunboats *Peacock* and *Enterprise*, with Envoy Roberts on board, returned to Macao from Siam and Cochinchina, whither they had gone to establish diplomatic relations. Many were landed at Macao on account of illness, among them Lieut-commandant A. S. Campbell, and Envoy Roberts, who soon after died.

June 3rd. A Chinese Edict was issued to "hasten their recovery and departure to their own country."

May 28th. By instructions of this date the jurisdiction of the superintendents of British trade was extended over British subjects and ships to include Lintin and Macao, "without prejudice to the just rights, authorities, and sovereignty of the government of her most faithful majesty the Queen of Portugal, at Macao and the anchorages thereto subject."—*Repos.*, xi. 23, 201.

June 9th. *The Macaista Imparcial*, a semi-weekly newspaper, was started competitor to the *Chronica de Macao*, but was suppressed by the government July 24th, 1838.—*Idem*, xi. 110.

June 12th. Edmund Roberts, Esq., "Special Diplomatic agent of the U. S. to several Asiatic courts, died at Macao, and was buried in the Protestant Cemetery. He devised and executed to their end, under instructions from his government, treaties of amity and commerce between the U. S. and the courts of Muscat and of Siam."—Macao Tombstone.

September. Rev. and Mrs. J. L. Shuck, of the Southern (U. S.) Baptist Mission arrived and remained at Macao till March, 1842, when they removed to Hongkong, where he erected, and dedicated July 17th, the Queen's Road (Baptist) Chapel, the first Protestant Chapel in Hongkong. Mrs. Shuck was the first American female missionary to China. Mr. Shuck published at Macao in 1840 his "Portfolio Chinensis," or Chinese State Papers.—*Repos.*, xi. 456; xiv. 19; xviii. 415.

"Romanizing the Official Dialect."

REV. A. SYDENSTRICKER.

IN the November *Recorder* appears a paper arguing the feasibility and importance of "romanizing the official dialect," first, in order to overcome some difficulties in the present method of telegraphing in China; then, as a help to evangelization. Whether or not the plan proposed would facilitate telegraphy, I will not undertake to prove or disprove. I wish only to show that the

proposed method of making an universal romanized dialect is impracticable, if not impossible, because,

1. The romanizing system depends solely and entirely on the sounds of the dialect romanized. Now it is very well known that there is no form of pronunciation of Mandarin that is universal—not even of the “court dialect.” How then can there be made a system of romanization that will be universal? When the writer of the paper in question uses the term “official dialect,” to the dialect of what place does he refer? Does he mean the one that he speaks—the Nankingese? If so, let him give it a trial—send a telegraphic dispatch, say, to Chinkiang. What is the result? Why the reader must have a Nankingese speaker stationed at Chinkiang—one already trained in the romanized system—to interpret the message to the native concerned. Why so? Because the Nankingese pronunciation is in many sounds so peculiar and so *local* that it does not even reach to Chinkiang, a distance of 40 miles! A Nankingese speaker is in constant danger of being misunderstood at Chinkiang. Quite a different system of romanizing would have to be used to represent the sounds at Chinkiang. If Nankingese were used as the standard, a native of Chinkiang—or for that matter of any other place outside of Nanking—would have to learn a system of sounds different from his own, *i.e.*, *he would have to learn a new dialect*, in order to be able to use the telegraph. It simply amounts to this, that everyone desirous of communicating would have to learn and use in common the dialect romanized. Whether this could be done in “six months” or in “ten days,” I leave to the author to judge.

What I have said of Nanking and Chinkiang is but an example of what is more or less true of perhaps every other city in the empire. I have myself made it a matter of some care to study the Chinese sounds and their variations from Ningpo to Kalgan, and have certainly convinced myself, if no one else, that the colloquial pronunciation changes more or less every few hundred *li*, and is of almost infinite variety within a limited number.

While the official dialect is very uniform in idiom, and to a considerable extent in the use of the same words, there is no uniform pronunciation—the basis of romanization. While Pekingese has a very far wider currency than Nankinese, yet a system of romanization prepared for the former place would hardly do in Tientsin!

For a very slight difference, *a la Chinois*, would appear large if spelt out in roman letters, *e.g.*, witness such initials as *ch* and *ts*, which constantly vary and interchange.

2. It is a well-known fact to us all that a large number of characters have the same sounds. And this peculiarity would be immensely augmented, if according to the author's plan, aspirates and tones were ignored. The sounds sent in a short telegraphic message might be interpreted to mean almost anything, or opposite things, and would be about as difficult to interpret as the enigmatical responses of the Delphic oracle.

The sound spelt *chi*, for example, might represent any one of a score of characters in each of the five tones, aspirated or un-aspirated! How could it be possibly divined which was intended. Perhaps "by the connection." But telegraphic dispatches have very little connection; they generally come in a very few words, and their meaning is not unfrequently misunderstood when sent in the "Queen's English."

To conclude, the writer evidently assumed—and it was a very broad and very erroneous assumption—that the "official dialect" has a perfectly uniform pronunciation wherever it is spoken. If he could first give us a method whereby to unify the pronunciation, at least this difficulty would be removed.

After all, I fail to see that the question in hand has anything special to do with the work of evangelization.

TS'INGKIANG-PU,

November 25th, 1887.

The Primitive Revelation.

REV. H. BLODGET, D.D.

IN the September number of *The Recorder*, page 356, occurs the following paragraph: "We may regard the first chapters of the Old Testament as not only the inheritance of the chosen people of God, but as a fragment describing the belief of the Chaldeans existing alongside of their polytheism. It partially embodies those old Babylonian views, which, in a new garb whose texture and coloring are partly Hindoo and partly Persian, reached the early Taoist philosophers on the banks of the Yellow River and the Ta Kiang. India, China, and Persia, all received the scattered rays of the primitive revelation made to man before the days of Abraham. The amount of that light should be measured, and its efforts estimated by the Christian Missionary."

This same subject is treated of by Keil and Delitzsch in their *Commentary on the Old Testament* (pp. 39 and 40) in a way which may interest some of your readers. "If we pass on to the *contents* of our account of the creation, they differ as widely from all other cosmogonies as truth from fiction. Those of heathen nations are either hylozoistical, deducing the origin of life and living beings from some primeval matter; or pantheistical, regarding the whole world as emanating from a common divine substance; or mythological, tracing both gods and men to a chaos or world-egg. They do not even rise to the notion of a creation, much less to the knowledge of all things.* Even in the Etruscan and Persian myths, which correspond so remarkably to the biblical account that they must have been derived from it, the successive acts of creation are arranged according to the suggestions of human probability and adaptation.† In contrast with all these

* According to *Berosus* and *Syncellus*, the Chaldean myth represents the "All" as consisting of darkness and water, filled with monstrous creatures, and ruled by a woman, Markaya, or 'Ομορωκα (P ocean). Bel divided the darkness, and cut the woman into two halves, of which he formed the heavens and the earth; he then cut off his own head, and from the drops of blood men were formed. According to the Phœnician myth of *Sanchuniathon*, the beginning of the "All" was a movement of dark air, and a dark, turbid chaos. By the union of the spirit with the "All," Μῶτ, i.e. slime, was formed, from which every seed of creation and the universe was developed; and the heavens were made in the form of an egg, from which the sun and moon, the stars and constellations, sprang. By the heating of the earth and sea there arose winds, clouds and rain, lightning and thunder, the roaring of which awakened up sensitive beings, so that living creatures of both sexes moved in the waters and upon the earth. In another passage, *Sanchuniathon* represents Κολπία (probably Π ρ ζ α ρ the moaning of the wind) and his wife Βάαν (*boha*) as producing Αἰὼν and πρῶτόγονος, two mortal men, from whom sprang Γένος and Γενεά, the inhabitants of Phœnicia. It is well known from *Hesiod's Theogony* how the Grecian myth represents the gods as coming into existence at the same time as the world. The numerous inventions of the Indians, again, all agree in this, that they picture the origin of the world as an emanation from the absolute, through Brahma's thinking, or through the contemplation of a primeval being called Tad (it). Buddhism also acknowledges no God as creator of the world, teaches no creation, but simply describes the origin of the world, and the beings that inhabit it, as the necessary consequence of former acts performed by these beings themselves.

† According to the Etruscan saga, which *Suidas* quotes from a historian, who was a "παρ·αὐτοῖς (the Tyrrhenians) ἔμπειρος ἄνθρωπος (therefore not a native)." God created the world in six periods of one thousand years each: in the first, the heavens and the earth; in the second, the firmament; in the third, the sea and other waters of the earth; in the fourth, the sun, moon and stars; in the fifth, the beasts (*sic*) of the air, the water, and the land; in the sixth, men. The world will last twelve thousand years, the human race six thousand. According to the saga of the Zenon in *Avesta*, the supreme being Ormuzd created the visible world by his word in six periods or thousands of years; (1) the heaven with the stars; (2) the water on the earth, with the clouds; (3) the earth, with the mountain Alborz and the other mountains; (4) the trees; (5) the beasts, which sprang from the primeval beast; (6) men, the first of whom was Kafomorts. Every one of these separate creations is celebrated by a festival. The world will last twelve thousand years.

mythical inventions, the biblical account shines out in the clear light of truth, and proves itself by its contents to be an integral part of the revealed history, of which it is accepted as the pedestal throughout the whole of the Sacred Scriptures. This is not the case in the Old Testament only: but in the New Testament also it is accepted and taught by Christ and the apostles as the basis of the divine revelation." The commentary goes on to quote passages from the Old and New Testaments in which God is referred to as the creator of the heavens and the earth; and the almighty operations of the living God in the world are based upon the fact of its creation.

Correspondence.

SALARIES OF MISSIONARIES.

DEAR SIR:—In *The Recorder* for December there is a letter by Mr. Johnson which calls for a few remarks. He says, "Why is it that in one missionary society alone we witness such an extraordinary increase of labourers?" Answer—Is it so? Has not the C.M.S. already sent seventy-one labourers into the field this year, and will not the whole number who go out to work at C.M.S. Stations this year amount to one hundred and eight persons? (see *C. M. Intelligencer* for November.) Mr. Johnson further says: "Most of the American societies spend about as much money in supporting one missionary in China as the C. I. Mission spends in supporting two." Again I ask—Is it so? The British and American societies support their missionaries—the labourer being worthy of his hire—it would be a shame if they did not, but does the China Inland Mission support its missionaries, or leave them to support themselves, or be supported by other

people? There are some who, like Mr. Johnson, would have us return to the asceticism of the middle ages but I say may God deliver his people from any such fanaticism. Bodies we have and those bodies must be cared for or the work will suffer. Let societies at home truly support those they send out, rather than try and "largely increase the number of missionaries with the money now at their disposal." And let missionaries if they think, like Mr. Johnson, their salaries too high, return a part to their respective boards at home. In conclusion, I would say, Mr. Johnson is a young man and a bachelor, he has always lived with other missionaries, let him wait until he gets a wife and young family around him, and I venture to say then we shall have no more letters about salaries being too high, but on the contrary a thankful reception of whatever his board may send him.

Yours faithfully,

ARTHUR ELWIN.

HANGCHOW,

December 7th, 1888.

ANTI-OPIMUM SOCIETY.

DEAR SIR,—I have read with great interest the "Symposium on the Cure of the Opium Habit" in the October *Recorder*. The subject certainly merits a full discussion.

I write to second the suggestion for the formation of a Gospel Anti-opium Society. The time has come for such an organization. Missionaries and others being thus united would become a source of untold strength and encouragement to each other in counteracting the opium habit. We need such encouragement. Individual and spasmodic efforts are often good enough in their way; but a general movement, combined and well-directed, would be a thousand times more effective. The times call for such a movement: let the leaders arise and act.

Yours, etc.,

A SHANSI MISSIONARY.

OPIMUM PATIENTS AND OPIMUM PILLS.

DEAR SIR,—A "missionary" in the July No. of the *Recorder* starts off on a bicycle, one of the wheels being the treatment of opium patients, and the other the selling of opium pills. In the October No. this vehicle had secured four riders—two for each wheel, as it appears.

The first wheel should now be relegated to the *Medical Missionary Journal of China*. The second is properly a *cog* wheel, but from its position in the church it is more properly a *clog* wheel and should be rolled out as soon as possible.

The selling of opium pills and morphine powders, intermingled with missionary and native church

work, is becoming a palpable curse. Missionaries who dabble in this kind of business, probably most of them innocently, should know that their supposed help to suffering humanity is in the majority of cases an injury to the patient and a positive evil in the church. Some missionaries have given out large quantities of morphine powders to opium smokers, not knowing that it was an alkaloid of opium and far more injurious. Some are now peddling out these opium pills and powders on their tours in the country, thinking they are "doing God service."

It is also a bad example for the natives, who think if the missionaries do it it is good business. And while the former may give away, the latter feels perfectly justified in selling at a good profit because it is *good business*.

Hundreds of dollars are expended every year in this business at this port either by natives in mission employ, or by church members doing business for themselves.

Some of the officials are beginning to notice this kind of business done by the "Jesus doctrine men," and knowing that it lessens the amount of their opium revenue they naturally feel imposed upon by this class, which they already do not love any too well. It would be a sad day for the native church, and missionaries as well, if the officials from a more thorough knowledge of the subject should begin a persecution.

The Christian public, if they knew it, and the medical profession, can look upon it only with shame and contempt. It is to be hoped therefore that all *Mission-*

aries will take warning and wash their hands of this great evil, and make every effort to enlighten the

native church that she, too, may rid herself of this blighting leprosy.

FOOCHOW.

H. T. W.

Our Book Table.

A PRIMER in the Mandarin Dialect, containing Lessons and Vocabularies, and Notes on Chinese Constructions and Idioms; also a Dialogue on Christianity, Translations of Passports, Leases, Agreements, etc., Interleaved, and with large Map of China. Prepared for the use of Junior Members of the China Inland Mission. Shanghai: China Inland Mission and American Presbyterian Mission Press; 1887. Price One Dollar and a Half.

To this exhaustive Title-page we may add that the book contains 250 pages large octavo, is on good writing paper, well printed and nicely bound in half leather; the price appears exceedingly cheap, and can scarcely cover the outlay for the preparation of such a volume.

The book further recommends itself to every Missionary among the Mandarin speaking Chinese as a much needed and therefore very welcome help in studying the language. It contains simple lessons and exercises in the very subjects which the young preacher needs to know, either in his work or in every day life; and also vocabularies of special words used in Study, Travelling, Renting Houses, Etiquette, Household Management, etc. A few translations of common documents, such as Bank Drafts, Passports, Leases, Agreements, etc., are added for the information of the beginner.

As to the mode of using this Primer, the beginner is advised "to learn the examples off, so as to be

able to repeat them quite fluently."

We think this excellent advice and regret that many young students waste part of their valuable time by learning detached characters—their form, pronunciation and isolated meaning. We do not wish to denounce such *knowledge* as useless, our objection is against the method of gaining it, as inadequate to the waste of time and energy involved in it. If good sentences are thoroughly mastered, every single character contained in it will be understood and remembered without any special effort, and idiomatic thought, elegance of expression and readiness of speech will be natural results. He who wishes to gain a solid knowledge of the Chinese written characters should practise writing daily as well as reading.

The system of Romanizing followed in the Primer is called that of the "China Inland Mission." It recommends itself by its simplicity. Some peculiarities, however, appear to us rather as defects.

First:—The confusion of *in* and *ing* (also *en* and *eng*), for example p. 23 銀 *in*, not *ing*; p. 49 音 *in*, not *ing*; p. 86 擒 *k'in*, not *k'ing*; p. 89 謹 *kin*, not *king*; p. 20 懇 *k'en*, not *k'eng*; p. 24 臣 *ch'en*, not *ch'eng*; p. 72 耕 *keng*, not *ken*, etc.

Second:—In some words *s* is used as initial where *sh* is only right;

for example, p. 1 生 *sheng*, not *seng*; p. 18 數 *shu*, not *su*; p. 44 洒 *sha*, not *sa*; p. 59 所 *sho*, not *so*.

Third:—*l* is given where *n* is correct, for example, p. 66 怒 *nu*, not *lu*.

Fourth:—The ending *ong* and *iong* would be better written *ung* and *iung* for the vowel of 中, 共, 同, etc., is certainly the same with that in 夫, 姑, 如, etc., but different from that in 火, 波, 所, etc.

The arrangement of the lessons could also be improved upon. The succession of 41 lessons is apparently without a leading idea, except the first seven, which contain sentences of the simplest kind. The sentences of lessons 8 to 44 we philologically considered all of the same character, and might, with advantage, have been arranged according to subjects. The last two pages—249 and 250—of the volume, headed "Clothing," look as if lost during a journey beyond the eighteen provinces, as they are dealt with in the pages immediately before the two last.

The translation of phrases and terms is well done. We noticed only very few exceptions; for example:—p. 63, 得罪 means "to offend" but not to "apologize;" 警醒 to awaken, to keep awake, not "to watch;" p. 201, 天堂, a hall or place in heaven, not "Heaven;" p. 200, 耶穌教 protestantism, not the "Christian religion;" 熱心, zeal (a hot heart), not "earnestness;" p. 201, 靈, from the composition of the character no other meaning can be derived but "a sorcerer calling down rain" (see *Shwoh wan*), 聖靈 thus means: "a holy rain-maker;" (p. 205, 靈前

is translated "before ancestral tablet"); 文昌帝君 is the god of Literature, not of War. The character 念 is translated, p. 202, by "to read," p. 204 by "to recite" and "to chant,"—the latter is the correct meaning; p. 205, 地獄 is Hades, the king of Hades being meant; 南無阿彌陀佛—Ave Amita Buddha!

A dialogue on Christianity, text and translation, occupies pages 119-169. We think it rather beyond the scope of a Primer. As, however, in the preface the Editors beg "the student should regard it merely as a collection of serviceable words and sentences used by preachers to be adapted by himself as he thinks best," we may leave it to the student's own judgment. We feel sure that none who well digest it will regret the time spent over it.

E. F.

ELEMENTARY LESSONS IN CHINESE, by the Rev. Arnold Foster, A.B. London: Henry Frowde, Amen Corner, Paternoster Row; London Missionary Society, Hankow.

"THE object of this little book is first to provide some easy lessons in the Chinese language for beginners who cannot obtain the help of a teacher, and secondly to give some hints to students which they will find useful throughout the whole of their studies." So says the author, and gives us to understand that those included in the first category are missionaries and others on their first voyage to China.

We are inclined to doubt the advisability of any one making a beginning in the study of the Chinese language even on their way out; for, as the author admits, what would be useful in one city

or province, would be useless in another; and to begin with *wen-li* before acquiring a working knowledge of the colloquial, seems to us like beginning at the wrong end.

The author has given a table of the radicals, with a few common Chinese characters, with their meaning, arranged under their radicals. There is no pronunciation, so the book is equally useful to residents in all portions of the Empire. There are also upwards of a hundred short sentences, arranged in three exercises, the translation being given in a separate place. The plan we think commendable, and have no doubt but that the book will prove useful to beginners *after* they come to China.

The suggestions to students which precede and follow the Chinese lessons, are as a rule valuable, though some of them seem to us slightly pedantic and gratuitous. The suggestion that the same Chinese word will not always do to translate the same English word, is a fact that is patent to any one who has studied more than one language; and is no more true of oriental than occidental languages. We are disposed to take exception to the author's dissertation on the translation of *σᾶρξ* (flesh) by 肉. First, while the assertion that the word "flesh" has an ethical sense in English is true *now*, there is little doubt but that this sense is largely due to the use of the word in the English Bible. Second, the Chinese speak of 肉眼, "fleshy-eye," in just the very sense in which 肉 is used in the Chinese New Testament. Third, the Chinese Scholar understands what is meant by the

word when used in its "ethical" sense, and there is no word which would translate the idea any better.

J.N.B.S.

無師自明 CHINESE WITHOUT A TEACHER, being a collection of easy and useful sentences in the Mandarin Dialect, with a Vocabulary, by Herbert A. Giles, H.B.M.'s Consul, Tamsui. Second and enlarged edition. Shanghai: Kelly and Walsh, Limited.

THE book is dedicated "to the Ladies and to the members of the mercantile, sea-faring and sporting communities of China," and is designed to assist them in acquiring "quickly a temporary or superficial knowledge of the Chinese as spoken in the Northern provinces, and by educated people all over the Empire."

As the persons to whom the book is dedicated have more use for some language whereby they can impress their wishes and commands upon *ignorant*, not to say stupid servants, it seems to us that the usefulness of the work is likely to be limited to the "Northern provinces" aforesaid. As to conversation with "educated people," the *matter* of the book hardly touches them.

This being the second edition shows that the book has been useful, that is, if every one who bought a copy of the first edition had his hopes realized. We agree with the author that the practical usefulness of the book will be enhanced by the addition of the characters; but to get the full benefit of this addition it will be necessary to employ a teacher, for a time, to give the local pronunciation.

The phrases given cover a good many wants: but we suspect that the man who relies on this will have different experiences from Mr.

Giles, and consequently, will not be able to find a phrase to help him out in every case, but the book covers as much ground as advisable in such a work.

The system of Romanization is to be commended for its effort to keep to the *English* sounds of the letters. We think however that his use of the hyphen is likely to be misleading. To write two or more characters as one word without a hyphen, is all right when the two make *one* word. But to divide the pronunciation of a character by a hyphen into two syllables, is hardly according to the actual

pronunciation. Again the spelling of many would lead a beginner to divide characters in their pronunciation into two or more syllables. No tones are given, to which the majority of Chinese scholars would object, but as they are ruled out by the design of the book, their objections are not valid except so far as the ordinary speaker finds a knowledge of the tones necessary to making himself understood. We have noticed a few instances where a Chinese sentence in the character, and the same in the Romanization, do not agree.

J. N. B. S.

Editorial Notes and Missionary News.

NEWS FROM PONAPE.

It is with special pleasure we report the latest news received from Rev. E. T. Doane, with dates as late as November 22nd. The force of 600 soldiers sent from Manila to avenge the death of the late Spanish Governor of Ponape and a number of his attendants and soldiers, reached the island on the last day of October. The new Governor exercised the greatest wisdom and kindness, and was soon successful, with the aid of the missionaries, in securing a peaceful settlement of the grave difficulties. A Proclamation summoned the kings of the five tribes to meet the Governor at Mr. Doane's house on the 9th of November. By very great personal effort in penetrating the jungles, the caves, and the mountain fastnesses, to which many had fled, Mr. Doane and his associate Mr.

Rand, induced four of the Kings to appear on the appointed day. At the end of an added day of grace, the fifth king was induced to appear, their submission was accepted, and the guilty ones were pardoned. With the wise extension of another day of grace the three persons who had been identified as especially engaged in killing the late Governor, were delivered up by their friends, and thus peace was assured. The firearms and property looted from the Spaniards are to be delivered up, and there seems to be good prospect of the reign of law and order.

The attitude of the new Governor toward Mr. Doane and the Protestant Missionary Work, is very different from that of the late Governor. Mr. Doane speaks of him as friendly and humane. The

"beachcomber" element, which has so long and so violently opposed the progress of Christianity and civilization, and which was an active cause of the late troubles experienced by Mr. Doane, seems to be crushed—its leading members having either fled or been imprisoned.

The U. S. Ship *Eessa* arrived at Ponape after the principal difficulties had been surmounted and order had been restored; but, though late, the presence of such a vessel had a beneficial effect, which Mr. Doane acknowledges with satisfaction.

We are now permitted to hope that the relations of the Spanish Authorities on the other Caroline Islands toward the Protestant Missionary Work will be of the same kindly nature as that under the new Governor of Ponape, in which case, good will have come from the late events, which have caused such sorrow and anxiety.

Sir Robert Hart is the President, Dr. I. H. Focke, H.I.G.M.'s Consul General, the Vice President, and twenty-nine others are Directors, of whom many are prominent men of business in our community. Rev. Ernst Faber is Honorary Editor. Article III. of the Constitution provides for the composition and issue of original books, articles, and tracts written with a Christian aim from a Chinese stand-point, and three periodicals—one of a high character, one for women and children, and one for school-boys. The Prospectus of four pages urges vigorously the need for just such a society, and shows how useful it may be in enlightening the minds of students who are in a few years to be the rulers of this people. No one but can wish well to this enterprise, and we trust that the wisdom with which it shall be administered will inspire such confidence that the much needed funds will be forthcoming.

THE SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE.

We are in receipt of the Constitution, List of Office-bearers, Prospectus, and Treasurer's Report of the above newly organized society, of which Dr. Williamson is the Honorary Secretary. The Book and Tract Society now gives place to this new organization so far as work in China is concerned. The Press and Plant, valued at \$3,401.08, is acknowledged as a "Free Gift from the Book and Tract Society," and the other assets, in type, paper and unsettled accounts, make a total of \$6,026.57, of which \$3,198.86, are owing to Dr. Williamson himself.

MISSIONARY REVIEW OF 1887.

THE Coronation of the young Emperor Kuang Hsü on the 7th of February, nominally terminated the long extended Regency, though there is every evidence that the influence of the notable Queen Dowager is still paramount in the conduct of the State.

The additional article of the Chefoo Convention of 1876 with Great Britain, which has been so long under debate, came into force on the 1st of February, by which the Chinese Government are allowed to levy 120 Taels of Customs on opium, per chest of 100 catties, on condition that no *lekin* taxes are collected in transit, and that

foreign opium shall be subjected to no imposts other than are imposed equally on native opium. The sad effect of this in several, if not in all, the ports has been to greatly open the doors for the unrestricted use of opium—the local authorities not feeling free to do anything to abridge the income of the Central Government from the Customs, which all go into the Imperial Treasury. Treaties with France and Portugal regarding their territorial claims, the one on the southern boundaries of the Empire, the other regarding Macao, seem to have removed some possibilities of future trouble. Japan has most honorably paid China an indemnity of \$40,000 for troubles with Chinese men-of-war's men at Nagasaki, thus setting a most admirable example among these Oriental nations.

China herself has also set the western nations a very significant example of simple honesty in returning to the United States the indemnity received for six individuals claimed to have been killed at Rock Island, but which the Chinese themselves have since found to have been by mistake duplicated—a precedent of national wisdom which it cannot but be hoped will have its proper effect upon those who have to deal with China.

In matters of general progress we must note the laying of an Ocean Cable by the Chinese themselves between Foochow and Formosa, in October, and the commencement of two Railroads, the one in North Formosa, the other along the river Peiho between its mouth and Tientsin, which will doubtless be extended in due time to Peking. The very

extensive and numerous educational institutions which are being established by the Viceroy of Chihli and Kwangtung, in which western sciences no less than the Chinese classics, are to be taught, are significant of a new day having dawned which, coupled with the introduction by the Central Board of Education of examinations and degrees for students of science, means a very great step in advance. The sending abroad by the Government of more than twenty graduates of high degree, to study and report on the condition of western nations, is but another item in the same line of progress, which shows that the missionary may and must now address himself to the very highest minds in China, with some hope of being heard as an expounder of worlds of thought hitherto unexplored by the secluded sons of Han.

All these aspects of the case have their bearings on the more directly religious work of evangelizing China, showing that the doors are opening beyond everything that seemed possible but a few years since. The attitude of the Central Government is nominally that of friendly indifference toward Christianity. A recent proclamation by the Governor of Fukien is, so far as words are concerned, almost all that could be asked, acknowledging the treaty rights of missionaries, and the natural rights of native Christians. It is, however, increasingly manifest that the Government does not intend to foster Christianity. It will, as far as possible, avoid complications with foreign powers regarding the missionaries themselves, and regarding their converts, but it will repel any intrusion

upon its own sovereignty. This attitude will no doubt be a better one for the purity and thrift of native Christianity, than any thing more friendly would be; and we may hope that gradually, as the authorities learn that the Christianity which founds itself on an open Bible has no ulterior political ends, and that it educates the people to better service as dutiful and honest subjects, there may be a relaxation of the fixed and powerful—though they may be silent—oppositions of the ruling literary classes.

The bursting of the southern banks of the Yellow River late in September, which is bringing such terrible disaster upon the populous province of Hupeh and adjacent regions, is one of those events before which we stand appalled. It is already apparent that the period, of suffering will be long extended since the submerged regions will in many cases and for a long time be unamenable to cultivation. Much benevolent help has already been sent into the flooded region, under many disadvantages, and much more will doubtless be done as fast as methods can be organized; and we must hope and pray that this calamity may be so improved as to help mitigate the prejudices of the people, and open the minds of those hitherto nearly inaccessible regions.

A study of the *Statistical Table*, given on a following page, shows a very gratifying growth in the missionary work during the year past. The numbers of foreign workers are materially increased, so that we now number in all 1,040,

which is 121 more than in December, 1886—43 of these being men, and 74 of them single ladies. This increase is due mainly to the China Inland Mission, which last year reported 186 foreign workers, and now 265. The number of native Ordained Ministers is 175—an increase of 35 over last year; Unordained Native Helpers number 1,316—an increase of 30; Communicants number 32,260—an increase of 4,260 during the year, or an increase of about 14 per cent. The total of contributions makes the very considerable sum of \$38,236—besides which there has of course been much done and given which could not be tabulated.

Our Review naturally closes with a record of Deaths—a record of sorrow to us who remain, though doubtless of joy to those who have fought the good fight and are receiving their reward. The beloved of all, Mr. A. Wylie, departed this life in England on the 6th of February, and must not be omitted, though not of late years upon our missionary roll. Rev. A. Westwater, of the United Presbyterian Church, Scotland, died at Monkden February 8th. Mr. Robert Burnet, of the National Bible Society of Scotland, died at sea, March 10th. Miss J. A. Purple, of the American Episcopal Mission, died at sea, March 22nd. Mrs. A. W. Douthwaite, of the China Inland Mission, died at Chefoo, May 9th. Mrs. E. H. Lance, of London Missionary Society, died at Shanghai, May 21st. Mrs. W. A. Russell, of the Church Missionary Society, died at Ningpo, August 23th. Mrs. F. B. Lord, of American Baptist Mis-

sion, died at Ningpo, September 15th. Dr. E. C. Lord, of the same mission and place, died September 17th. Rev. E. E. Davault, of the American Baptist Mission, South, died at Tungchow-Fu, October 4th. Miss C. Thomson, of China Inland Mission, at Chefoo, October 23rd; and Mr. J. H. Sturman, of the same mission and place, December 8th. The total of deaths of missionaries in actual service is eleven, as against nine in 1886, and ten in 1885.

THE Rev. Timothy Richards has, we are informed, severed his connection with the Baptist Missionary Board, and has taken up his residence in Peking, where he may engage in educational work.

THE new Chinese Calendar issued by the Central China Religious Tract Society, Hankow, is sold at \$2.00 per thousand on white paper, and \$3.00 per thousand on colored paper.

Notes of the Month.

WE are happy to announce that *The Chinese Recorder and Missionary Journal* is to be permanently enlarged by eight pages, making it 48 pages from month to month; and this without any increase of the subscription price of \$3.00 a year. We shall now be able to print more promptly the communications of our honored correspondents, that have sometimes hitherto been obliged to wait far too long before publication. And it will be noticed that this first number of the year even has four pages more than the promised permanent addition. We venture to hope that these evidences of enterprise on the part of the publishers will stimulate to an increase of the subscription list, and to yet more zeal in contributing to our columns.

WE are sorry to learn that Rev. R. M. Mateer has been ordered by his mission to take a rest by a short visit to the United States of America.

THE STATISTICAL TABLE.

WE present the following Table with much more satisfaction than we did a similar one for 1887. Our applications for figures have been very generally responded to, so that those which we present are authoritative and reliable—the few exceptions are marked with an *asterisk*. As a number of the missions have not yet been able to gather up their statistics for Dec., 1887, the figures here presented are those of their last Annual Reports, which are almost certainly below what the facts would to-day warrant, could they be secured—an error on the right side, giving increased confidence in the figures reported, as quite within, rather than over, the mark. We render our thanks, and those of the Christian public, to the many friends who have so kindly and promptly responded to our inquiries, and as the best return we can make, we propose, if spared, to make application on the close of 1888 for further reports of a similar nature!

STATISTICS OF PROTESTANT MISSIONS IN CHINA—DECEMBER, 1887.

	NAME OF SOCIETY.	Date of Mission.	Foreign Missionaries.			Native Ordained Ministers	Unordained Native Helpers.	Communi- cants.	Pupils in Schools.	Contributions by Native Churches.
			Men.	Wives.	Single Women.					
1	London Missionary Society	1807	28	21	11	8	69	3,595	2,186	\$17,200.00
2	A. B. C. F. M. ...	1830	29	25	12	21	86	1,545	559	180.00
3	American Baptist, North	1834	5	5	2	4	16	371	145	279.26
4	American Protestant Episcopal	1835	10	6	1	22	21	362	900	410.76
5	American Presbyterian, North...	1838	45	34	19	19	176	3,786	1,932	2,448.88
6	American Reformed (Dutch)	1842	5	5	3	5	19	820	124	2,076.29
7	British & Foreign Bible Society	1843	13	7	...	...	114	...	...	...
8	Church Missionary Society	1844	26	19	8	12	177	2,507	2,152	3,106.80
9	English Baptist ...	1845	19	15	...	1	8	1,062	160	450.00
10	Methodist Episcopal, North	1847	30	27	14	43	87	3,349	1,084	3,473.57
11	Seventh Day Baptist	1847	1	1	1	...	7	24	36	...
12	American Baptist, South	1847	13	10	9	7	24	1,641	232	1,175.61
13	Basel Mission	1847	20	15	...	3	66	1,808	598	654.00
14	English Presbyterian	1847	21	15	7	5	84	3,553	370	3,920.00
15	Rhenish Mission *	1847	3	3	...	...	6	60	200	...
16	Methodist Episcopal, South	1848	8	7	14	3	7	222	725	210.34
17	Berlin Foundling Hospital*	1850	1	1	4	...	...	80	...	...
18	Wesleyan Missionary Society	1852	19	8	5	5	31	935	520	600.00
19	Woman's Union Mission	1859	...	4	5	...	6	17	105	8.00
20	Methodist New Connexion	1860	7	...	...	...	34	1,218	273	100.25
21	Society Promotion Female Edu.	1864	...	...	5	...	...	...	...	...
22	United Presbyterian, Scotch	1865	6	5	1	...	13	634	50	250.00
23	China Inland Mission	1865	123	52	90	12	73	1,932	173	401.34
24	National Bible Society of Scotland	1868	4	2	...	...	42	...	...	...
25	United Methodist Free Church	1868	3	3	...	...	11	306	77	240.00
26	American Presbyterian, South	1868	10	6	4	...	4	83	260	72.00
27	Irish Presbyterian	1869	3	3	...	...	...	25	5	...
28	Canadian Presbyterian	1871	2	2	...	2	46	1,765	527	975.60
29	Society Propagation of the Gospel	1874	4	2	2	...	...	...	...	...
30	American Bible Society	1876	8	4	...	...	60	...	...	...
31	Established Church of Scotland*	1878	3	3	...	...	3	30	80	...
32	Berlin Mission	1882	4	4	1	3	21	500	70	...
33	General Prot. Evan. Society	1884	1	...	...	...	...	...	...	...
34	Bible Christians	1885	4	1	...	...	...	...	...	...
35	Foreign Christian Miss. Society	1886	5	2	...	...	1	...	32	...
36	Book and Tract Society	1886	1	1	...	...	...	...	...	...
37	Society of Friends	1886	1	1	...	...	...	...	...	...
38	Independent Workers	1886	4	1	3	...	...	30	40	4.00
Total—December, 1887			489	320	231	175	1,316	32,260	13,777	\$38,226.70
Increase over 1886			43	4	74	35	20	4,260	198	\$19,862.14

Contemporaneous Literature on China.

- A-Fa: or the Story of a Slave Girl in China.* Dr. R. MACDONALD, Fatshan. London: T. Woolmer. 9d.
- A General View of Chinese Civilization, and of the Relations of the West with China.* From the French of M. PIERRE LAFFITTE. London: Trübner & Co.
- Burmah: Our Gate to China.* A. R. COLQUHOUN. "Asiatic Quarterly," October, 1887.
- China.* Prof. R. K. DOUGLAS. New and Revised Edition. Post 8vo. London: S.P.C.K. 5s.
- China: Travels and Investigation in the Middle Kingdom.* A Study of its Civilization and Possibilities. J. H. WILSON, U. S. Army. 376 pp. New York: D. Appleton & Co. 1887.
- Elementary Lessons in Chinese.* Rev. A. FOSTER, B.A. 8vo. London: Oxford University Press. 1887.
- Geography of Asia.* Elisée Reclus. Vol. VII. Chinese Empire, Korea and Japan. Translated and Edited by Prof. A. H. KEANE. London: J. S. Virtue & Co. £1 1s.
- Historical Sketch of the Alice Memorial Hospital.* Dr. J. CHALMERS. Hongkong: "China Mail" Office. 1887.
- "I am Debtor—I am Ready," or The Claims of the Heathen World upon the Christian Church. Sermon by Rev. J. LEES, Tientsin. London: J. Snow & Co. 4d.
- Indo-China.* A Geography of the Malay Peninsula, Indo-China, the Eastern Archipelago, the Philippines and New Guinea. Prof. A. H. KEANE, B.A. 199 pp., crown 8vo. 5s. London: Ed. Stanford.
- Leaves from My Chinese Scrap-Book.* F. H. BALFOUR. 215 pp. Trübner's Oriental Series. 1887.
- Medical Education in China.* "China Mail," 30th September, 1887.
- Medical Missions: Their Claims and Progress.* Rev. J. LOWE. London: J. Snow & Co. 6d.
- Non-Christian Religions of the World.* "Present Day Tracts." By Sir W. MUIR, Drs. LEGGE, MURRAY, MITCHELL, and H. B. REYNOLDS. London: Religious Tract Society. 1887. Dr. Legge's subject is Confucianism.
- Port Hamilton.* "Westminster Review," August, 1887.
- Recent Literature in China.* Lieut. H. N. SHORE, R.N. "National Review," Sept., 1887.
- Roman Catholic Missions in China.* "China Mail," November 4th. Condensed from "New Zealand Herald," September 12th, 1887.
- Siam.* "Times" Weekly Edition, September 30th, 1887.
- The New Commercial Treaty between France and China.* "Times" Weekly Edition, August 26th, 1887.
- The Number of Readers in China, and work among women there.* Rev. J. C. GIBSON, M.A., Swatow. Glasgow: Aird & Coghill. 2d.
- The Relations between China and Nepal.* "Times" Weekly Edition, July 29th, 1887.
- The Story of a Chinese Concession and of the Concessionaire.* "Times" Weekly Edition, October 14th, 1887.
- Three Chinese Edicts.* Rev. A. FOSTER, B.A. L. M. S. "Chronicle," October, 1887.
- Through the Yang-tse Gorges; or, Trade and Travel in Western China.* A. J. LITTLE, F.R.G.S., of Ichang. 8vo., with Map. London: Sampson Low, Marsden & Co. 1887.

Diary of Events in the Far East.

November, 1887.

25th.—Treaty signed in Peking between Portugal and China.

27th.—Large fire at Tai-wan-fu, about 90 houses destroyed.

December, 1887.

1st.—Six persons burned to death in a fire at Hongkong.

2nd.—His Excellency Cho, the Korean Minister to Europe, and suite, leave for Europe.

15.—The Viceroy Li Hung-chang leaves Tientsin for Paoing Fu, the Capital of Chihli, with a large retinue.

20th.—Low-water mark at Hankow 4 feet 11 inches.